

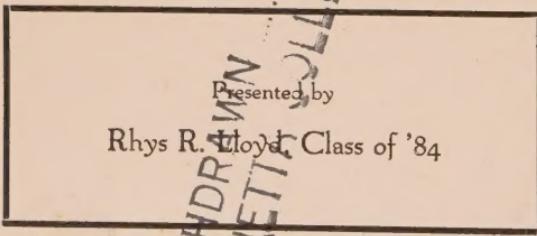
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# CONSTRUCTIVE BIBLE STUDIES

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## THE PROPHETIC ELEMENT IN THE OLD TESTAMENT

BY

WILLIAM R. HARPER



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# THE PROPHETIC ELEMENT IN THE OLD TESTAMENT

AN AID TO HISTORICAL STUDY

FOR USE IN ADVANCED BIBLE CLASSES

BY

WILLIAM RAINHEY HARPER

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## PREFACE

THIS collection of studies is a partial realization of a larger plan which includes the entire field of prophecy, its scope resembling that of my volume, *The Priestly Element in the Old Testament* (1905). It has been found necessary to publish the first part, with the expectation that the second part will follow within a comparatively short time. These studies are intended primarily for students in college and those in the theological seminary, but they will not be found too technical for the more intelligent Bible classes in our best Sunday schools. The plan rests upon two vital principles: (1) That the student, guided by the suggestions made, shall do his own thinking and reach results which at least in a measure may be called his own. No conscious effort has been put forth to control the exact development of his thought. (2) That the student shall do his work upon the basis of the Scripture material; in other words, that he shall study the Bible, and not merely read what others have said concerning it.

At the same time, the literature of each subject discussed has been presented in detail. Only that literature has been included which seems to be most important and is most easily accessible.

Arrangements have already been made for the publication of this material in a more simple form intended for students of high-school grade. For a more technical presentation the reader is referred to the author's *Amos and Hosea* ("International Critical Commentary," 1905).

The Appendixes present some materials essential to an intelligent study of the subject of prophecy. They have been prepared especially for those deprived of access to the standard works on Hebrew History and Prophecy.

I wish to express my appreciation of the assistance rendered me by my colleague, Dr. John M. P. Smith, especially in the arrangement and verification of the scriptural references, and in the references to the literature on the various topics.



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## PART FIRST

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### GENERAL SCOPE OF THE PROPHETIC ELEMENT IN THE OLD TESTAMENT

- I. CONTENT AND CLASSIFICATION OF THE PROPHETIC ELEMENT.
- II. DEFINITION AND PRINCIPLES OF THE PROPHETIC ELEMENT.



## CHAPTER I.

### CONTENT AND CLASSIFICATION OF THE PROPHETIC ELEMENT.

**§ 1. Preliminary Inquiry.**—The study of prophecy is so largely a study of history that the methods of historical study must be adopted. This means, first of all, the arrangement of the prophetic material in chronological order. The basis of such arrangement must be sought through a preliminary examination of the authorship, historical background, occasion, and purpose of each book or document. This introductory work must be performed either by or for the student. The difficulty of the task is, of course, very great; its necessity is, however, in no way minimized by this difficulty.

See on Hebrew history: EWALD, *History of Israel*, 7 vols. (1843 ff., 3d ed. 1864 ff., transl. 1869 ff.); WELLHAUSEN, *Prolegomena to the History of Israel* (1878, 5th ed. 1899, transl. 1885); RENAN, *History of the People of Israel* (1887–93, transl. 1888–95); KITTEL, *History of the Hebrews*, 2 vols. (1888–92, transl. 1895); McCURDY, *History, Prophecy, and the Monuments*, 3 vols. (1895–1901); KENT, *A History of the Hebrew People*, 3 vols. (1896–99); CORNILL, *History of the People of Israel* (1898); W. E. BARNES, art. “History of Israel,” HASTINGS’S *Dictionary of the Bible*, Vol. II (1899); PATON, *Early History of Syria and Palestine* (1901); OTTLEY, *A Short History of the Hebrews to the Roman Period* (1901); GUTHE, art. “Israel,” *Encyclopædia Biblica*, Vol. II (1901); WADE, *Old Testament History* (1901, 2d ed. 1903); H. P. SMITH, *Old Testament History* (1903).

STADE, *Geschichte des Volkes Israel*, 2 vols. (1881–88); WELLHAUSEN, *Israelitische und jüdische Geschichte* (1894, 5th ed. 1904); KOSTERS, *Het Herstel van Israel in het Persische Tijdvak* (1894, German transl. 1895); WINCKLER, *Geschichte Israels in Einzeldarstellungen*, 2 vols. (1895–1900); ED. MEYER, *Die Entstehung des Judenthums* (1896); VAN HOONACKER, *Nouvelles études sur la restauration juive* (1896); GUTHE, *Geschichte des Volkes Israel* (1899; 2d ed. 1901); PIEPENBRING, *Histoire du peuple d’Israël* (1898); STADE, *Die Entstehung des Volkes Israel* (1899); LÖHR, *Geschichte des Volkes Israel* (1900).

**§ 2. Materials** for such inquiry may be obtained (1) from each of the books or writings concerned, by an examination of the diction and style, of the allusions to institutions and historical events, and of the religious ideas; and also (2) from outside sources, among which may be included the Egyptian, and especially the Assyrian and Babylonian monumental literature.

See SCHRADER, *The Cuneiform Inscriptions and the Old Testament* (1883, transl. in 2 vols., 1885–88); SAYCE (editor), *Records of the Past* (new series), Vols. I–VI (1889–92); EVETTS, *New Light on the Bible and the Holy Land* (no date); SAYCE, *The Higher*

*Criticism and the Verdict of the Monuments* (3d ed. 1894); McCURDY, *History, Prophecy and the Monuments*, Vols. I-III (1895-1901); HOMMEL, *The Ancient Hebrew Tradition as Illustrated by the Monuments* (1897); T. NICOL, *Recent Archaeology and the Bible* ("Croall Lectures" for 1898); MORRIS JASTROW, *The Religion of Babylonia and Assyria* (1898); IRA M. PRICE, *The Monuments and the Old Testament* (1899); C. J. BALL, *Light from the East* (1899); DRIVER, "Hebrew Authority" in HOGARTH'S *Authority and Archaeology, Sacred and Profane* (1899), pp. 1-152; KELLNER, *The Assyrian Monuments Illustrating the Sermons of Isaiah* (1900); R. F. HARPER, *Assyrian and Babylonian Literature, Selected Translations* ("World's Great Books," Aldine edition, 1901); BUDDE, "The Old Testament and the Excavations," *American Journal of Theology*, Vol. VI (1902), pp. 685-708; T. G. PINCHES, *The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia* (1902; 2d ed. 1903); FRIEDRICH DELITZSCH, *Babel and Bible* (1902, transl. by C. H. W. Johns, 1903); SAYCE, *The Religions of Ancient Egypt and Babylonia* ("Gifford Lectures" for 1902); KÖNIG, *The Bible and Babylon* (1902, transl. 1903); HILPRECHT, *Explorations in Bible Lands during the Nineteenth Century* (1903); G. A. COOKE, *A Text-Book of North Semitic Inscriptions* (1903); KITTEL, *The Babylonian Excavations and Early Bible History* (1902; transl. 1903); W. ST. CHAD BOSCAWEN, *The First of Empires* (1903); BREASTED, *Ancient Records of Egypt* (1905.)

WINCKLER, *Keilinschriftliches Textbuch zum Alten Testament* (1892, 2d ed. 1903); LIDZBARTSKI, *Handbuch der nordsemitischen Epigraphik nebst ausgewählten Inschriften* (1898); WINCKLER UND ZIMMERN, *Die Keilinschriften und das Alte Testament* (3d ed. 1902); LIDZBARTSKI, *Ephemeris für semitische Epigraphik*, Bd. I (1900-1902), Bd. II (1903ff.); OETTLI, *Der Kampf um Bibel und Babel* (1902); GUNKEL, *Israel und Babylonien: Der Einfluss Babyloniens auf die israelitische Religion* (1903); C. BEZOLD, *Die babylonisch-assyrischen Keilinschriften und ihre Bedeutung für das Alte Testament* (1904); ALFRED JEREMIAS, *Das Alte Testament im Lichte des Alten Orients* (1904); MORRIS JASTROW, JR., *Die Religion Babyloniens und Assyriens* (transl. from the English, and enlarged; Vol. I [1905]).

§ 3. **Certain Principles** are accepted as guiding an inquiry of this nature. Among these may be noted the following :

1. Evidence as to the date, authorship, origin, etc., of a writing, based on a study of the language, style, historical allusions, etc., is of the highest value, provided it has been gathered in a scientific way.
2. Full recognition is to be made of the general method of history-writing employed in ancient times; viz., compilation.
3. The writer or speaker, in each case, addressed the people of his own times, and, consequently, shaped his material to influence those times primarily.
4. The sacred narratives as such are to be accounted neither poetical pieces, nor historical treatises, nor scientific theses; but rather as literature illustrating and intended to teach the great principles of the religious life.
5. Distinction is to be made sharply between the record of an event, whatever may be the date of the record, and the event itself.

6. Distinction is also to be made between the original form of an utterance, and any later literary form in which it may have been clothed.

7. A writer describing an event of earlier times does not always separate clearly the sympathies and antipathies of his own times from those of the age to which the event belongs.

8. The writer or compiler is influenced in his selection of material and in his form of presentation by the purpose which he has in mind.

§ 4. **Certain Problems** exist, for which some kind of solution is necessary before real progress can be made, in the study of the prophetic element. The more important of these are the following:<sup>1</sup>

1. The scope and character of the work which is to be ascribed to Moses.

2. The particular psalms, if any, which are to be assigned to the authorship of David.

3. The content, character, and relative position of the portions of the Hexateuch commonly ascribed to the two prophetic narratives known as J and E.

4. The date, circumstances of origin, and general interpretation of the prophetic writing ascribed to Joel; in other words, the question whether this is the earliest, or one of the latest, of the prophetic writings.

5. The origin and date of the book of Deuteronomy, whether in early times, such as those of Moses, or in the days of Josiah, about 621 B. C.

6. The origin and date of chaps. 40–66 of Isaiah, whether they come (a) from one author, viz., the Isaiah of Hezekiah's times, or an exilic prophet; or (b) from several authors, all of whom lived in the period of the exile or later.

7. The relationship of chaps. 40–48 of Ezekiel to the preceding and following development of the priestly idea, as seen in the portions of the Hexateuch ascribed to P.

8. The question of insertions in earlier prophets, especially Amos, Hosea, Isaiah, and Micah, from the hands of later prophets.

9. The date and place of Zechariah, chaps. 9–11 and 12–14.

10. The relationship and the editorial union of the various sources of the Hexateuch, known as J, E, D, and P.

11. The origin and literary character of the book of Daniel, in its present form.

<sup>1</sup>These problems will be given further consideration in connection with the various periods to which they belong.

12. The particular periods to which the various groups of psalms, as well as many individual psalms, are to be assigned.

§ 5. **The Content of Prophetic Material** is to be understood as including:

1. *The important lives and events* of a given period; for these, entirely apart from the record of them, constituted an influential factor in the development of Israel's religious thought. Prophecy of this kind (*e. g.*, the life of Samuel, or the deliverance of Jerusalem from Sennacherib in 701 B. C.) may be called *living prophecy*.

2. *Stories of the past* concerning great lives and significant events written down for the encouragement or warning of Israel by one whose purpose is prophetic; for such stories (*e. g.*, those of Genesis, Exodus, Samuel, and Kings) were intended to influence the life of the people in the midst of whom the prophet worked, and to whom they were addressed. Prophecy of this kind may be called *experience prophecy*.

3. *Descriptions of the present*, in which the writer depicts the sins of the rulers, the corruption of the priests, and the ignorance of the masses; or expresses approval of the manifestation of a true desire for righteousness; or names the obligations growing out of the relationship sustained by Israel to Jehovah; or describes the punishment which Israel is now suffering because of her faithlessness; for such descriptive utterances were intended to turn the people away from their sins—a true prophetic purpose, and may properly be called *descriptive prophecy*.

4. *Predictions of the future*, in which the prophet foretells the divine judgment which is soon to fall upon a land full of corruption and to leave it a scene of desolation; or the glorious future of a redeemed Zion, abounding in peace and prosperity, a future which shall include even the coming of Jehovah himself, and the renovation and purification of the entire world; for, here again, the sole purpose of the utterance is to deter the people or to persuade them to come nearer to Jehovah and to live lives more worthy of his character. Such utterance is properly called *predictive prophecy*.

§ 6. **A Classification of Prophetic Material According to Historical Periods** will follow the usual divisions of Hebrew history; viz., early (down to 621 B. C.), middle (621–444 B. C.), and late (444–161 B. C.). The close connection between history and prophecy not only justifies but demands the adoption of the same general divisions. The history of the Hebrew nation is, for the most part, a history of thought, rather than of life or of action. Prophecy is one phase of that thought, and is to be understood only as it stands in proper relation to the other phases.

§ 7. **The Early Period** of Hebrew history (to 621 B. C.) will include the larger portion of the prophetic development; for prophetism is the earliest of the three great factors entering into the history of Hebrew thought (the others being the priestly element, and the wisdom element). In this *early* period we find three stages of prophetic growth, viz.:

1. *The patriarchal*, extending to the time of Samuel (1100 B. C.), and including :

a) Institutions expressive of religious thought, and especially those employed in connection with oracular consultation.

b) The facts of history, whether lives or events, from Abraham to Samuel, in so far as they had significance in connection with the development of Israel's religious life, *e. g.*, the exodus from Egypt.

c) The ancient traditions, whatever they were, inherited by Israel, and handed down from father to son.

d) Actual utterances by religious leaders of prophetic spirit, which may safely be attributed to this period.

2. *The Davidic*, extending from Samuel to Solomon, and called Davidic because David was the central figure of the great group, Samuel, Saul, David, and Solomon. This period may properly be called that of the *United Kingdom*, and will include :

a) The institutions which had their origin, or on which special emphasis was placed, in this period; *e. g.*, the prophetic schools, the temple.

b) The lives of these men in so far as they influenced and instigated religious thought, together with the events of national importance connected with those lives; *e. g.*, the founding of the monarchy.

c) Old traditions concerning the patriarchs, and new traditions just forming concerning Israel's earliest leaders.

d) Oral utterances of prophets of the period, like Samuel, Nathan, Gad, and others, which were handed down, due allowance being made for accretions in the transmission.

e) Actual literary pieces of a prophetic character coming from this period, whether in the form of stories, addresses, or psalms.

3. *The prophetic stage*, so called because during this period prophetism was the most conspicuous factor in Israelitish thought. Here two separate, yet closely connected, growths present themselves :

a) *The northern* (933-721 B. C.), which includes, besides the institutions and traditions of northern Israel, the work of Elijah, Elisha, and Jonah, who did not write; also that of Amos and Hosea, who were the

first literary prophets; and the story-literature which took form at this time, including the E-narrative.

b) *The southern* (760–630 B. C.), which includes, besides the institutions and traditions of southern Israel, the prophetic narrative J; the literary work of Isaiah, Micah, and Zephaniah; and the story-literature which took form at this time.

§8. **The Middle Period** (621–444 B. C.) finds prophecy at its highest point and carries it in its decay through three stages:

1. *Pre-exilic*, or the prophecy of Jeremiah and his contemporaries (640–586 B. C.). Here are assigned, in particular, (a) the legal and story-literature found in Deuteronomy and the earlier portions of Kings; (b) the utterances of Nahum, Habakkuk, Jeremiah, and the earlier sermons of Ezekiel; and (c) such prophetic psalms as may be so treated.

2. *Exilic*, or the prophecy of the captivity (586–538 B. C.). Here belong (a) the significance of such lives as Jeremiah's, and such events as the destruction of Jerusalem; (b) the later sermons of Ezekiel, the utterances of Obadiah, portions of the collection found in Isaiah, chaps. 40–66, and (c) some psalms.

3. *Post-exilic*, or the prophecy of the Restoration (538–444 B. C.). Here belong the sermons of Haggai and Zechariah (chaps. 1–8), the book of Malachi, additions to earlier prophecies, and many psalms, although most of these are priestly in their tone.

§9. **The Late Period** brings prophecy to its end (444–160 B. C.), and includes only the last and dying words of prophecy, which really have more of the character of apocalypse than of true prophecy. Here belong the book of Joel, the material of Zechariah, chaps. 9–11, 12–14, the story of Jonah, later additions to the earlier prophets, and, in its present form, the story of Daniel. The psalms of this period are almost wholly priestly.

§10. **The Work of the Prophet**, viewed externally in distinction from the inner thought of prophecy, deserves careful study, since much depends upon the immediate environment which conditioned the prophetic thought. Each historical period makes a special contribution to this subject. The principal heads of classification are the following:

1. *The private life* of the prophet, including his parentage, home, education, occupation, and social position.

2. *The political activity* of the prophet, including his attitude toward the home government, his policy in relation to foreign nations, the new measures which he proposes, and his general political point of view.

3. *The pastoral activity* of the prophet, in its various forms of preaching, of individual work, teaching in schools, charitable work, etc.

4. *The literary activity* of the prophet, including story-writing, its methods and characteristics; sermon-writing; editorial revision of earlier writings; general literary form.

5. *The prophetic reception of the divine message*, as by forms of sorcery and divination, the use of external agencies such as music, the use of the lot, the urim and thummim, dreams, visions or ecstatic trances, and spiritual enlightenment.

6. *The prophetic proclamation of the divine message*, by tongue and pen, through symbols and symbolic actions, by the use of literary skill, and by the employment of oratorical methods.

§ 11. **The Principal Ideas** of prophetism, as they were presented from period to period, form a definite body of teaching, including many subjects. These subjects may be roughly classified as follows:

1. *As relating to God and the supernatural world:*

a) The idea of God, his personality, his names, and his self-manifestations.

b) The various attributes of God.

c) God in creation and in history.

d) Angels, cherubim, seraphim.

e) Evil spirits; sorcery, witchcraft, etc.

2. *As relating to man:*

a) The origin of man, his nature, dignity, destiny.

b) The origin and nature of sin and guilt.

c) Atonement for sin.

d) Death and the future world.

3. *As relating to the future of Israel:*

a) The coming of Jehovah; the day of Jehovah.

b) The holy land in which Israel will dwell.

c) The future destruction of the "nations."

d) The new covenant, individual instead of national.

e) The royal order and the messianic king.

f) The place of prophetism in the new régime.

g) The place of the church in the new régime.

h) The suffering servant; the vicarious idea.

4. *As relating to ethical standards and worship:*

a) Morality and standards of morality for individual and nation.

b) Righteousness and faith.

c) A covenant relationship between God and man.

d) Attitude toward worship and forms of worship.

§ 12. **The Various Schools of Interpretation** may be arranged in three groups:

1. *The rationalistic* school denies the existence in Hebrew prophetism of any element or factor not found in the history of other nations. The visions of the prophets are only the aspiration and imaginings of a school of poets; their predictions have not been fulfilled, and their fulfilment need not be expected.

2. *The predictive school* lays greatest emphasis on the predictive element in prophecy, other elements being largely ignored. This school has two divisions:

a) The literal interpreters, who understand that the prophetic predictions will be fulfilled in their literal meaning.

b) The spiritual interpreters, who maintain the fulfilment of the spirit, not the letter of the predictions.

3. *The historical school* assigns to prediction a less important place, and emphasizes the historical element in prophecy, and the ethical character of the prophet's work in and for his own times. Here again two divisions exist:

a) The conditional interpreter of the predictive element teaches that the various predictions are conditioned rather than absolute, and consequently capable of fulfilment only in case of the realization of the condition expressed or implied.

b) The idealistic interpreter understands that the predictions were ideal representations based upon a high conception of God; and that these representations have been gradually realized as these higher ideas of God have been accepted.

### § 13. Books on Prophecy.<sup>2</sup>

SCHULTZ, *Old Testament Theology*, 2 vols. (1868, 5th ed. 1896, transl. 1892); KUENEN, *The Prophets and Prophecy in Israel* (1875, transl. 1877); W. R. SMITH, *The Prophets of Israel* (1882, new ed. 1895); ORELLI, *Old Testament Prophecy* (1882, transl. 1885); BRIGGS, *Messianic Prophecy* (1886); PIEPENBRING, *The Theology of the Old Testament* (1886, transl. 1893); KIRKPATRICK, *The Doctrine of the Prophets* (1892); MONTEFIORE, *Religion of the Ancient Hebrews* ("Hibbert Lectures" for 1892); CORNILL, *The Prophets of Israel* (1894, transl. 3d ed. 1898); McCURDY, *History, Prophecy, and the Monuments*, 3 vols. (1894-1901); F. H. WOODS, *The Hope of Israel* (1896); G. A. SMITH, *The Book of the Twelve Prophets*, 2 vols. (Expositor's Bible, 1896-98); RIEHM, *Messianic Prophecy* (3d ed. 1900); G. S. GOODSPEED, *Israel's Messianic Hope* (1900); DAVIDSON, art. "Prophecy and Prophets," HASTINGS'S

<sup>2</sup>This list is intended to include only the most important books on the subject of prophecy.

*Dictionary of the Bible*, Vol. IV (1902); CHEYNE, GUTHÉ, AND VOLZ, art. "Prophetic Literature," *Encyclopædia Biblica*, Vol. III (1902); A. B. DAVIDSON, *Old Testament Prophecy* (1904); L. W. BATTEN, *The Hebrew Prophet* (1905).

DUHM, *Die Theologie der Propheten* (1875); BRUSTON, *Histoire critique de la littérature prophétique* (1881); KÖNIG, *Der Offenbarungsbegriff des Alten Testaments*, 2 vols. (1882); MAYBAUM, *Die Entwicklung des israelitischen Prophetenthums* (1883); LOTZ, *Geschichte und Offenbarung im Alten Testament* (1891); SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte* (1893, 2d ed. 1899); MARTI, *Geschichte der israelitischen Religion* (3d ed. 1897); VOLZ, *Die vorexilische Jahweprophecie und der Messias* (1897); GIESEBRECHT, *Die Berufsbegabung der alttestamentlichen Propheten* (1897); KITTEL, *Profetie und Weissagung* (1899); KÖNIG, *Das Berufsbewusstsein der alttestamentlichen Propheten* (1900); KRAETZSCHMAR, *Prophet und Seher im alten Israel* (1901); KÖBERLE, *Sünde und Gnade im religiösen Leben des Volkes Israel bis auf Christum* (1905); STADE, *Biblische Theologie des Alten Testaments*, Vol. I (1905).

## CHAPTER II.

### DEFINITION AND PRINCIPLES OF THE PROPHETIC ELEMENT.

§ 14. The Word “Prophet” and the Hebrew word of which it is a translation require consideration.

1. Does *pro* in “pro-phe-t” mean “before” or “for”? What is the meaning of the Greek word *phe-mi* from which the second syllable of “prophet” is derived?

2. Compare with this the word “pre-diction,” which is of Latin origin, and note the difference.

3. Consider the meanings assigned the Hebrew root *nā-bhā*, from which *nā-bhī*, “prophet,” comes; does it mean (a) “to bubble forth,” the prophet being thus represented as one through whom prophecy bubbles forth, as the spring bubbles forth from the earth? or (b) simply “to speak” (*cf.* the Assyrian root, which means “to call, name”), the prophet being thus simply a spokesman? or (c) “to carry off by force” (*cf.* Assyrian root), thus representing the prophet as an involuntary speaker, carried away by a supernatural power, as in an ecstatic vision? or (d) is the word prophet a denominative meaning “one controlled by the god Nebo”?

4. Note the meaning of the word “prophecy” as used of Saul and others in 1 Sam. 10:5, 6, 10, 13; 18:10; 19:20-24; its use with music, the frenzy implied, the violence indicated; also the characterization of Elisha by Jehu’s servants as “mad fellow,” 2 Kings 9:11; and consider the relation between prophecy and insanity in their outward manifestation.

5. Consider the note in 1 Sam. 9:9 which refers to the introduction of the word “prophet” as a substitute for an earlier word “seer.”

6. Note also that the word is used of an official class, characterized as “false prophets;” *cf.* especially Deut. 13:1-6; 18:20-22, and many places; *e. g.*, Isa. 28:7; Jer. 2:26; 4:9.

7. Decide in what sense Amos’s denial (7:14) that he is a prophet or the son of a prophet is to be taken.

8. Consider the discredited position of the “prophet” in the days of Zechariah, as indicated in Zech. 13:2-6.

9. Note, on the other hand, the meaning of “prophet” called for in the statement (Exod. 7:1) that Aaron is to be a prophet to Moses (*cf.* Jer. 15:19).

See the commentaries on 1 Sam. 9:9, especially those of H. P. SMITH (1899), NOWACK (1901), BUDDE (1902), KENNEDY (1905), and THENIUS-LÖHR (1898); and the Hebrew dictionaries, *viz.*, BROWN DRIVER-BRIGGS (1891 ff.), GESENIUS-BUHL (14th ed., 1905), and SIEGFRIED-STADE (1893).

See also REDSLOB, *Der Begriff des Nabi* (1839); EWALD, *Commentary on the Prophets of the Old Testament*, Vol. I, pp. 8 f.; HUPFELD, *Zeitschrift für die Kunde des Morgenlandes*, Vol. III, p. 40; DELITZSCH, *Assyrisches Handwörterbuch*, p. 441; KUENEN, *The Prophets and Prophecy in Israel*, pp. 42 ff.; HOFFMANN, *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. III, pp. 87 ff.; W. R. SMITH, *Prophets of Israel* (2d ed.), pp. 390 f.; OEHLER, *Old Testament Theology*, pp. 363 ff.; MAYBAUM, *Die Entwicklung des israelitischen Prophetenthums*, p. 113; FLEISCHER in DELITZSCH's *Genesis* (4th ed.), p. 552; SCHULTZ, *Old Testament Theology*, Vol. I, pp. 264 ff.; WELLHAUSEN, *Composition des Hexateuchs* (3d ed.) p. 242; ORELLI, *Old Testament Prophecy*, pp. 11 f.; BRIGGS, *Messianic Prophecy*, pp. 14 ff.; KÖNIG, *Der Offenbarungsbegriff des Alten Testaments*, Vol. I, pp. 73 ff.; GIESEBRECHT, *Die Berufsbegabung der alttestamentlichen Propheten* (1897); SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte* (2d ed., 1899), p. 80; KITTEL, *Prophetie und Weissagung* (1899); KÖNIG, *Das Berufsbewusstsein der alttestamentlichen Propheten* (1900); KRAETZSCHMAR, *Prophet und Seher im alten Israel* (1901); A. B. DAVIDSON in HASTINGS's *Dictionary of the Bible*, Vol. IV, pp. 108 f.; CHEYNE, *Encyclopædia Biblica*, cols. 3853 f.; BEWER, *American Journal of Semitic Languages and Literatures*, Vol. XVIII (1902), p. 120; W. R. HARPER, *Amos and Hosea* (International Critical Commentary, 1905), p. 4; H. P. SMITH, *Journal of Biblical Literature*, Vol. XXIV, pp. 27 f.; BATTEN, *The Hebrew Prophet*, pp. 317, 344; and HOLZINGER (1898), GUNKEL (1901), and DRIVER (1904) on Gen. 20:7.

### § 15. The Words for “Seer” and “Vision” also occupy an important place in prophecy.

1. Note the use of *rō'-eh* in Isa. 30:10; 1 Sam. 9:9 ff.; 2 Chron. 16:7, 10.
2. Note the use of *ḥō-zeh* in Am. 7:12; Isa. 30:10; Mic. 3:7; 2 Chron. 33:18; 2 Sam. 24:11; 2 Chron. 9:29; 29:30.
3. Note the use of “vision” in Isa. 21:2; 29:11; 28:18; Joel 3:1; Job 4:13; 7:14; 2 Sam. 7:17; Zech. 13:4.
4. Consider again 1 Sam. 9:9, and explain the significance of this change; when and why did the new word come in?
5. Observe that these words originally marked the method of receiving the divine communication, it being *seen in a vision*, that is, an ecstasy or trance (Dan. 8:13, 17, 26), or a dream (Isa. 29:7); but in time they came to designate the utterance or writing of the message, as in Jer. 23:16; Hab. 2:2; Hos. 12:11; Nah. 1:1; Isa. 1:1.

See on visions and similar phenomena: OEHLER, *Ueber das Verhältniss der alttestamentlichen Prophetie zur heidnischen Mantik* (1861); BAUR, *Der Prophet Amos*, p. 400; DUHM, *Die Theologie der Propheten*, pp. 86 ff.; OEHLER, *Theology of the Old Testament*, §§ 207, 209; KUENEN, *The Prophets and Prophecy in Israel*, pp. 76–85; KÖNIG, *Der Offenbarungsbegriff des alten Testaments*, Vol. II, pp. 8–60; MAYBAUM, *Die Ent-*

wickelung des israelitischen Prophetenthums, pp. 1-6; BRIGGS, *Messianic Prophecy*, pp. 6-10; RIEHM, *Alttestamentliche Theologie*, pp. 20 ff., 212 ff.; SCHULTZ, *Old Testament Theology*, Vol. I, pp. 250 ff., 275-79, 281 ff.; ORELLI, *Old Testament Prophecy*, pp. 4 ff.; MEINHOLD, *Prophetie und Schwärmerei* (1892); GUNKEL, *Schöpfung und Chaos*, pp. 323-27; W. R. SMITH, *Prophets of Israel*, pp. 219 ff., 421; BORCHERT, "Die Visionen der Propheten," *Theologische Studien und Kritiken* (1895), pp. 217 ff.; DILMANN, *Alttestamentliche Theologie*, pp. 477 ff., 494; SCHWARTZKOPFF, *Die prophetische Offenbarung* (1896); SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte* (2d ed.), pp. 82 ff.; GIESEBRECHT, *Die Berufsbegabung der alttestamentlichen Propheten*, pp. 38-72; DRIVER, *Joel and Amos*, pp. 200 ff., cf. p. 126; MACDONALD, *Journal of the American Oriental Society*, Vol. XX (1899), pp. 89 ff., 96, 109 f., 117; MORGAN, arts. "Trance" and "Vision," *HASTINGS'S Dictionary of the Bible*, Vol. IV; VOLZ AND CHEYNE, art. "Prophetic Literature," (§§ 19, 20), *Encyclopædia Biblica*.

§ 16. The Prophetic Vocabulary contains also other words deserving special study, among which are:

1. The word *ne'um*, translated "saith" in Ps. 110:1; this would be better rendered "utterance," "oracle" (cf. also in Ps. 36:1; Prov. 30:1), and really means "whispering," "murmuring;" it is used especially with divine names, e. g., Gen. 22:16; Isa. 14:22f.; 30:1; 31:9; Hos. 2:15; 11:11; Am. 3:13; 4:5; 6:8; 8:3; Ezek. 13:6; 16:58; Jer. 2:22; 46:18; 49:5; Nah. 2:14; Zech. 13:2; but also with the name of a prophet in an ecstatic state, cf. Numb. 24:3, 15; 2 Sam. 23:1.

2. The word *massa'*, translated "burden," "utterance," "oracle." (a) Note the use of the verb (= "lift up") in Numb. 23:7; Mic. 2:4; Isa. 14:4, when the reference is to some formal or solemn utterance. (b) Examine the word in Isa. 13:1; 14:28; 15:1; 2 Kings 9:25; Hab. 1:1. (c) Note, however, that in Jer. 23:33, 34, 36, 38 the use of this word is strictly prohibited.

3. The use of "word" (Heb. *dābhār*) is also to be noticed as a technical one, designating the utterance of the prophet, as distinguished from the "law" (*tōrāh*) of the priest, and the "counsel" of the sage (cf. Jer. 18:18).

4. The phrase "And Jehovah (or God) said," or "Thus said Jehovah," is frequently used to designate a prophetic utterance (cf. Am. 1:3, 6, 9, 11, 13; 2:1, 4, 6; 5:4; Hos. 3:1; Isa. 8:1; 37:33; 43:1; Jer. 3:11; 11:6; 13:1; Ezek. 6:11; 8:5; 30:13; Zech. 8:9; 11:15. Concerning this phrase, it may be noted (a) that it does not indicate the method of speech employed by the Deity, since it is used of all the methods of divine communication; (b) that in many cases it designates the prompting of the heart, the voice of conscience, and consequently is used by the false prophet (Jer.

28:2 ff.; 1 Kings 22:11) who, perhaps, really thinks that he is uttering the "word of God," and also of ideas which later experience shows God would not indorse; *cf.* the lying spirit placed by God in the mouths of the prophets (1 Kings 22:19-23); (c) that time was required to sift the alleged "sayings of God," and to determine whether, after all, they bore the divine stamp; observe the provision made for this in Deut. 18:22 f.

See especially BRIGGS, *Messianic Prophecy*, pp. 12-22; ORELLI, *Old Testament Prophecy*, pp. 5-13; GIESEBRECHT, *Die Berufsbegabung der alttestamentlichen Propheten*; KÖNIG, *Das Berufsbewusstsein der alttestamentlichen Propheten*; VOLZ, art. "Prophetic Literature" (§§ 14 f.), *Encyclopædia Biblica*.

### § 17. Definitions of Prophecy.

1. *The Rationalistic School* of interpretation excludes from prophecy everything that points to guidance by a higher power, and then reduces it to the level of ordinary human composition. Prophecy, from this point of view, may be defined as a system of thought (a) intended to lift the people to an ethical conception of the Deity; (b) advocated by men of various degrees of moral and intellectual attainment, some of whom were fanatics, others men of great spiritual endowment; (c) including coarse and extravagant pictures of the people's sins, and varied by prognostications of the future which were more likely to prove false than true.

Here may be classified such works as SPINOZA, *Tractatus theologico-politicus* (1670), chaps. i-iii; HITZIG, *Vorlesungen über biblische Theologie und messianische Weissagungen des Alten Testaments* (1880); RENAN, *History of the People of Israel*; and, with some reservation, KUENEN, *Prophets and Prophecy in Israel*.

2. *The Predictive School* of interpreters, on the other hand, ignores very largely any relationship between prophecy and history, treats prediction as the most important factor in prophecy, and demands an exact fulfilment in letter or spirit of every predicted utterance. From this point of view, prophecy may be defined as the foretelling, by information granted directly through revelation, of occurrences which were contingent, and which, therefore, were not to be foreknown by human wisdom.

To this school belong, for example: HENGSTENBERG, *Christology of the Old Testament* (1872-75); R. PAYNE SMITH, *Prophecy a Preparation for Christ* (1871); GLOAG, *The Messianic Prophecies* (1879); PEMBER, *The Great Prophecies concerning the Gentiles, the Jews, and the Church of God* (1881); STANLEY LEATHES, *Old Testament Prophecy; Its Witness as a Record of Divine Foreknowledge* (1880); THOMAS NEWTON, *Dissertations on the Prophecies Which Have Remarkably Been Fulfilled, etc.* (1883); W. H. GREEN, *Moses and the Prophets* (1883).

3. *The Historical School* of interpretation places great emphasis upon the historical connections of prophetic utterances, relegates prediction to a less prominent position than is given it by the Predictive School, and endeavors to trace through the centuries the beginnings, the growth and climax, and the decay and death of this movement of Israelitish thought. From this point of view, prophecy may be defined as a special form of religious instruction, in which effort is made to illustrate and to formulate the principles in accordance with which the Ruler of the universe conducts his government of nations and of individuals.

As representative of this school, which is now dominant, may be cited: W. ROBERTSON SMITH, *Prophets of Israel*; CORNILL, *Prophets of Israel*; KIRKPATRICK, *Doctrine of the Prophets*; RIEHM, *Messianic Prophecy*; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte*; MARTI, *Geschichte der israelitischen Religion*; MONTEFIORE, *Religion of the Ancient Hebrews*; BATTEN, *The Hebrew Prophet*.

§ 18. **History in its Relation to Prophecy.**—Three points deserve attention:

1. A knowledge of Israelitish history is necessary for any proper understanding of Old Testament prophecy; still further, there is needed an acquaintance also with that wider Semitic history of which Israelitish history is only a part. This becomes evident in the study of such a prophet as Isaiah, whose voice was heard on all the great political issues at a time when Israel's interests were closely interwoven with those of Egypt and Assyria.

2. The history of a period is fundamental to the prophecy of that period, since the history lies back of the prophecy and supports it. Even more, the history occasions the prophecy; the historical event furnishes the situation which prophecy undertakes to interpret. Consider from this point of view the prophecies of Isaiah uttered in connection with the embassy of Merodach-Baladan to Hezekiah (chap. 39).

3. If prophecy has in it a divine element, then history has the same. If history is human—that is, determined by the will of man, characterized by the limitations of human weakness—so is prophecy. The prophet conveys a true conception of God's will, but he is limited in his work by the character of the language which he employs, by the ignorance and wilfulness of the people whom he addresses, and by the weakness inherent in his own humanity, and inseparable from the situation in which he does his work.

§ 19. **The Time, Form, and Substance of Prophecy** are conditioned:

1. The *time* of the utterance of a given prophecy was determined by the time of the occurrence of the event or experience which gave rise

to the prophecy. If the event or experience had been postponed, the preaching of the particular truth taught by the event would have been postponed. Each truth was appropriately made known at a particular time in the history which, as it proceeded, furnished a basis for the announcement of that truth. Every crisis signified the promulgation of some new truth ; *e. g.*, Isaiah's doctrine of the inviolability of Jerusalem was announced in connection with Sennacherib's attempt upon the city.

2. The *form* of the prophetic utterance was also determined by the historical event out of which it grew. The same truth takes on varying forms in different periods. The form in every case finds its explanation in the particular circumstances with which it stood closely related. Consider, for example, the apocalyptic, enigmatical character of the prophecy of Daniel in the light of the tyrannical oppression of Antiochus Epiphanes, in whose reign it was written.

3. The *very substance* of prophecy was dependent upon and determined by the historical event. Amos preaches destruction in view of an approaching Assyrian invasion. Isaiah announces the doctrine of the remnant when Jerusalem's existence is threatened. The doctrine of individualism appears at the very moment when national existence is about to perish. When loyal Israel is languishing in captivity, the reproach and sport of her enemies, the doctrine of a suffering servant is presented. At this time, too, arguments for the oneness of God are urged more earnestly than before. At the time of the restoration, prophecy concerns itself with the rebuilding of the temple. The substance of prophecy cannot, in any case, be separated from the history of the prophetic people.

**§ 20. Prophecy's Relation to the Nation's Past, Present, and Future.—**  
Prophecy had to do with all three spheres of time :

1. *With the past*, when the speaker presents for the encouragement or the warning of his countrymen the record of God's dealings in former times with the nation and with individuals—*stories* of the nation's apostasy and consequent slavery; of a king's crime and the punishment which followed; of a royal prayer and a miraculous deliverance; of a prophetic mission and a city turned from sin, such as are found throughout Genesis, Exodus, Samuel, and Kings.

2. *With the present*, when the prophet describes the wickedness and iniquity which he sees on every side and rebukes it; or observes a true desire for righteousness and approves it—*pictures* of the corruption and debauchery existing among the ruling classes; of extortion and oppression practiced upon the poor; of faithlessness and skepti-

cism toward the nation's God Jehovah ; of peace and prosperity the result of obedience, such as occupy a large portion of the space of written prophecy. See, for example, Am. 3:9-15; 5:4-12; Hos. 4:1-19; Zeph. 2:1—3:7; Jer. 3:21—4:5.

3. *With the future*, when the prophet, acquainted with the laws in accordance with which the divine will acts, and knowing therefore that which must follow this or that line of conduct, directs his thoughts to the glorious future, with all its splendid prospects for the nation and its ideal government ; or in tones of thunder depicts the divine judgment which must inevitably fall upon a land so full of corruption and idolatry, and leave it a scene of desolation. Cf. Isa., chap. 28 ; Am. 9:11-15; Ezek., chaps. 6, 7.

§ 21. **Prediction** occupies a large and important place in prophecy, and may be considered from the point of view of—

1. *Its immediate purpose*, viz., to influence the minds of the people directly addressed. Here it is important to observe (a) that every prediction grew out of two factors: one, the historical situation ; the other, the body of principles received and applied by the prophets ; (b) that prediction in almost every case was general rather than specific ; (c) that general predictions were frequently applied specifically by New Testament writers, e. g., Isa. 9:1, 2; cf. Matt. 4:14 ff.; Isa. 29:13; cf. Matt. 15:8 f.

2. *Its conditional character*. Study Jer. 18:1-10 and note: (a) When the prediction contained a threat, and the people for this reason gave heed to the words of the threat, the calamity threatened did not fall ; in other words, the prediction remained unfulfilled ; and (b) when the prediction took the form of a promise, and the people gave no heed to the words of the prophet uttering the promise, the thing promised was not given ; in other words, the prediction was unfulfilled. The predictions of the prophet who was able by his preaching to turn the people from their sins were not fulfilled, the prophet's success rendering the fulfilment unnecessary ; while on the other hand, the predictions of disaster made by a prophet who had failed to reach the hearts of the people were the predictions which received fulfilment.

3. *Its more distant purpose*, as shown by time, the New Testament writers, and human experience. This distant purpose (a) rested upon the fact that the prophets' words were based upon principles true for all time, and therefore capable of application to every situation which corresponded in general to the situation for which the words were

originally intended ; (b) presupposes the introductory and preparatory character of the history in connection with which the utterances were made ; (c) is to be closely connected in every case with the immediate purpose ; (d) is to be interpreted in the light of the fact that in many cases the prophets were setting forth lofty and inspiring ideals in highly poetic and figurative language, the exact realization of which in every detail is not to be expected ; see, *e. g.*, Isa. 2: 2-4 ; 11: 6-9 ; Zech. 14: 16-21.

On predictive prophecy see BRIGGS, *Messianic Prophecy*, chap. ii ; KUENEN, *Prophets and Prophecy in Israel*, chap. v ; ORELLI, *Old Testament Prophecy*, pp. 50-62 ; A. B. DAVIDSON in HASTINGS's *Dictionary of the Bible*, Vol. IV, pp. 120 f. ; VOLZ, art. "Prophetic Literature" (§§ 16 f.), *Encyclopædia Biblica* ; HOFFMANN, *Weissagung und Erfüllung* (1841) ; KITTEL, *Profetie und Weissagung* (1899).

### § 22. The Prophet Himself is to be thought of—

1. *As one of the people*, the product of the agencies at work in the nation, identified in spirit and life with his age, choosing one or another of the political parties of his times, and always speaking a message primarily intended for his contemporaries.

2. *As a reformer*, whose chief function was to improve the religious condition of his people, dealing with the sins of his day rather than with those of other periods, never speaking except to influence the lives and thoughts of those whom he addressed.

3. *As himself one of the objective factors* influencing his people and his age, representing ideas far in advance of his times, urging policies directly in contrast with those of his age, contending with an audacious courage against the tendencies of his times, and all the while shaping and molding these times.

### § 23. The Prophetic Work is also to be considered from the point of view of—

1. *The prophet's life* in each case, and his relation to the technical schools of the prophets which were in vogue. Some were professional prophets, among these the so-called false prophets ; others refused to be so considered. Some were priests, especially in the closing periods of prophetic work. Some lived in the cities ; others came from the country. Some were of royal blood ; others, of the most humble parentage. Some exercised the powers of king or dictator ; others lived the life of martyrs and were placed in dungeons.

See 1 Sam. 10: 9-12, 25 ff. ; 11: 14 f. ; 13: 8 ff. ; 1 Kings 19: 19 ff. ; 20: 35 ; 22: 27 f. ; 2 Kings 2: 15 ff. ; Amos 7: 14 ff. ; Jer. 1: 1 ; 38: 6 ; Ezek. 1: 3 ; 4: 14.

2. *His relation to the priest*. At first priest and prophet were hardly

to be distinguished; later the prophet's high conceptions of God and life bring him into direct conflict with the priests of his times; after a time, prophet and priest join hands in promulgating the new law of Deuteronomy, the priest thereby gaining great advantage; still later, the priest with the written "law" takes the place of the prophet and his "word," the last prophets being themselves priests.

See 1 Sam., chap. 3; 7:5-11; Hos. 4:6-10; 5:1 ff.; Amos 7:10 ff.; 2 Kings, chaps. 22 and 23; Ezek. 1:3; 4:14; chaps. 40-48; Hag. 2:11 ff.; Mal. 1:6-14; 2:1-9.

3. *His relation to the sage*—one of sympathy and co-operation, although the prophet always represented the national point of view, while the sage stood for the universal.

See Prov. 29:18; Am. 5:10; Isa. 29:21; Prov. 11:21; and 20:7; cf. Jer. 32:18; and cf. CHEYNE, *Job and Solomon*, pp. 119 ff., 182 f.

**§ 24. Israelitish History, Literature, and Prophecy** share alike in the characteristics of the Israelitish development.

1. *Israelitish history*, whatever may have been the special divine relationship sustained to it, includes, on the part of its greatest leaders, actions of the most sinful character, and, on the part of the nation itself, actions and institutions of the most degraded type. It is the history of a nation, starting on the level of other nations, and gradually rising, through the influence of great leaders, to a more and more noble, more and more true, conception of God, and with every step upward leaving behind some belief or custom inherited from paganism which had become inconsistent with the higher ideal of God. This history exhibits the influence of the divine spirit—an influence exerted with all the strength of almighty power acting in consistency with other attributes, and working in the hearts of a people held down by sin. It is, in short, the story of a nation lifted little by little from the lowest condition of nomadism, and exhibiting at each stage of progress the weaknesses and sins common to peoples at that stage of advancement.

2. *Israelitish literature*, whatever may have been the special divine relationship sustained to it, contains different and differing accounts of the same event, including errors and inconsistencies in statement, if interpreted in the light of history and science, and shows a total disregard for the common laws of history-writing accepted in our time. It is the literature of a nation passing through successive periods of national growth, each period making some new contribution toward a better knowledge of God and of his relationship to man. This literature exhibits the influence of the divine spirit—an influence exerted with all the strength of almighty power acting in consistency with other

attributes, and working in the hearts of a people of Semitic blood, living during these periods of the world's history. The literature shared all of the merits and the demerits of the history. Whatever one was, the other was. It is, in short, the literature of a people brought, from time to time, into contact with the great nations of the world, absorbing from these nations good, as well as bad, and transmitting to the next age the accumulations of the past to be arranged and interpreted according to the ideas of each successive period.

3. *Old Testament prophecy* is both history and literature; the former, if viewed as a movement; the latter, if viewed as the product of that movement. The prophets made history as well as literature. As agents of the higher power which they firmly believed had especially called them to its service, they entered heartily into everything that constituted national life. At times they were actually in full control of the nation's development and for a period they almost exclusively constituted the literary class. Whatever is said of Israel's history may be said of Israel's prophetism; whatever is said of Israel's literature may be said of Israel's prophecy. It was a movement, in some respects the most eventful in the history of human thought, exhibiting more definitely than any other, perhaps, the direct influence of the Holy Spirit.



## PART SECOND

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### THE HISTORY OF PROPHECY THROUGH HOSEA

- III. PROPHECY AND PROPHETISM DURING THE PERIOD OF THE PATRIARCHS AND JUDGES.
- IV. PROPHECY AND PROPHETISM DURING THE DAVIDIC PERIOD.
- V. THE BACKGROUND OF PROPHECY AND PROPHETISM IN THE NORTHERN KINGDOM.
- VI. THE PRODUCT OF PROPHECY AND PROPHETISM FROM 933-800 B. C.
- VII. THE PROPHETIC MESSAGE OF THE EARLY HISTORIES.
- VIII. THE PROPHETIC MESSAGE OF AMOS.
- IX. THE PROPHETIC MESSAGE OF HOSEA.



## CHAPTER III.

### PROPHECY AND PROPHETISM DURING THE PERIOD OF THE PATRIARCHS AND JUDGES.

§ 25. **The Scope of This Period** is practically that of Israel's *beginnings*, commencing with Abraham and closing about the time of Samuel's birth. It includes therefore (1) the early nomadic life in Palestine, (2) the descent into Egypt, (3) the exodus from Egypt, (4) the residence in the wilderness, (5) the conquest of Canaan, (6) the settlement in Canaan—a period of more than one thousand years.

§ 26. **The Character of the Period** may not easily be indicated. The earlier portion could be only what a nomadic life made possible. It was certainly not a period furnishing prophetic thought or prophetic movement. It might be called *pre-prophetic*, because it preceded, and prepared the way for, the earliest phase of prophetic development which started with Samuel. The religious spirit was crude and primitive, although very intense. It was this spirit, however, that furnished the basis on which prophecy was to develop. It was, above all, the period in which the older Semitic religion came into contact with the Baalism of the Canaanites, in which Israel "assimilated the mass of the Canaanites with their thought and their principles" (Davidson). Israel's religion was long weighed down with the foreign elements thus absorbed; but when once these new elements had been overcome and brought into control, the result was something which proved to be broader and warmer; something which could not have existed but for this commingling.

§ 27. **The Contemporaneous Literary Sources** of this period are few. Those that exist are hardly to be called prophetic. The determination of these sources is attended with much difficulty (*cf.* § 3). Entire agreement has not yet been reached. The following pieces, in whole or in part, may, however, be regarded as the literary product of this period:

1. The Song of Lamech, in which the primitive war-like spirit of the early Semites finds expression.

2. The blessing of Noah, in which the hostility of the Hebrews toward the Canaanites in post-Egyptian times is the dominant note.

3. Portions of the blessing of Jacob, a reflection of Gen., chap. 49. the conditions and relations of the tribes in the days of the early occupation of Canaan.

4. The Song of the Exodus, in which the triumph Exod. 15: 1-19. of Jehovah over the Egyptians is celebrated.

5. The original words of the Decalogue, in which Exod. 20: 1-17. ethical and religious laws for the newly organized nation are formulated.

6. Some portions of the Book of the Covenant, containing Exod., chaps. 21-23. the laws required for the conduct of social and religious life in the newly acquired land of Canaan.

7. Notes of the itinerary from which the later accounts Numb., chaps. 10-25 and 33. were developed.

8. Songs of the desert, arising out of the conditions Numb. 21: 14 f., of nomadic life.

9. Portions of Balaam's addresses, which grew out of Numb., chaps. 23, the strife between Israel and Moab in the days of conquest and settlement. 24.

10. Portions of the Song of Moses, which express Deut., chap. 33. the ideals and hopes of the later days of this period.

11. The Song of Deborah, a triumphal ode upon Judg., chap. 5. Israel's overthrow of the Canaanites under Sisera.

12. Jotham's fable, an illustration of the disturbed Judg. 9: 7-15. political conditions in early Israel.

It is to be noted that the present literary form of some of this material—*e. g.*, the Decalogue, the Blessing of Jacob—is from a date later even than 900-800 B. C.

**§ 28. Constructive Work.**—In the case of each of the twelve pieces cited under § 27, consider the following suggestions:

1. Ascertain the particular century to which the piece is now commonly assigned, together with the grounds on which its assignment to this period rests.

2. Separate carefully those portions of the piece which may fairly be regarded as having had their origin later than 1050 B. C., indicating the reasons for this separation.

3. Describe the historical background of the piece in as close detail as possible.

4. Indicate succinctly the content of the piece—what, as a matter of fact, is said in it.

5. Try to connect the content with the historical setting, and to discover the underlying purpose of the piece.

6. Formulate the principal teachings, the most vital thought, which the piece contains.

§ 29. **Later Literary Sources** of information relating to this period and throwing light upon (1) the institutions, (2) the important lives and events, and (3) the utterances of the principal characters, are to be found in certain documents or books, the date of which falls a considerable time after the events themselves. This material, ordinarily called tradition, represents more accurately the point of view of the later age in which it took its present literary form, than that of the age which it describes. The following are the principal pieces falling under this head:

1. Books (now lost) of the *Wars of Jehovah* and of *Jashar*, probably collections of songs celebrating Israel's victories from the time of Moses onward.

2. The book of Judges, a compilation of stories concerning the conquest of Canaan, and of heroic deeds against the Canaanites and other foes of Israel in the pre-monarchical period. These stories were first reduced to writing about the ninth century B. C., and this primitive work underwent thorough revision at the hands of successive editors until the book assumed its present form. The result is a narrative presenting the early history in Canaan from the Deuteronomic standpoint.

3. E, one of the constituent documents of the Hexateuch, taking its name from its use of the word *Elohim* in speaking of God, compiled probably in northern Israel, and narrating the ancient traditions and early history of Israel from the point of view of northern prophets, living not later than 850 B. C.

4. J, another constituent source of the Hexateuch, deriving its name from its use of the name *Jehovah* in speaking of God, compiled in Judah, and narrating the ancient traditions and early history of Israel from the point of view of southern prophets, living not later than 750 B. C.

Numb. 21:14;  
Jos. 10:12, 13;  
2 Sam. 1:17-27.

E. g., Judg. 6:1-10; 10:6-16;  
chaps. 17 and 18; 21:1-14;  
2:6-3:6.

E. g., Gen. 20:1-17; 21:8-22:13; 31:2-16, 19-24; 32:42, 51-32:2; 35:1-4, 6b-8; 37:5-36 (in the main); 40:1-41:40; 42:8-37; Exod. 1:15-2:10; 17:16-18:27; 20:1-24:8; Deut., chap. 33.

E. g., Gen. 2:4b-4:26; 6:1-8; 9:18-27; 11:1-9; 12:1-4a, 6-20; 18:1-19:28, 30-38; 24:1-67; Exod. 34:1-28.

5. D, a third Hexateuchal source, containing the greater part of the book of Deuteronomy and other materials, especially in the book of Joshua, characterized by the same style and spirit, being chiefly a revision of the earlier legislation and a narrative of the events connected with the promulgation of the Mosaic law. This is probably the book that was found in the reign of King Josiah (621 B. C.).

6. P, a fourth Hexateuchal source, being a narrative of Israel's history beginning with creation itself, compiled by men controlled by the *priestly* spirit and representing the point of view of the post-exilic Jews; in its latest form, not earlier than the days of Ezra, 440 B. C.

*E. g., Gen. 1:1—  
2:4a; 5:1-28;  
6:9-23; 9:1-17;  
11:10-27; 17:1-  
27; 28:1-9;  
36:1-30; Exod.,  
6:2-7:13;  
12:1-20; 34:29  
—40:38; Book  
of Leviticus;  
Numb. 1:1—10:  
28; 15:1-41.*

§ 30. In the Interpretation of These Later Sources it will often be found difficult to distinguish between the thought of the writer's time and that of the times of the event. In general, three schools of interpretation exist:

1. The school which maintains that the material of these documents is, for the most part, contemporaneous with the events described or words uttered; and that, in any case, by direct divine interposition, the narratives have been rendered absolutely accurate in every particular, and consequently are to be understood literally, the words, for example, placed in the mouths of Abraham, or Jacob, or Moses, being the exact words used.

2. The school which maintains that this material has no historical value, since it is largely, if not wholly, the creation of the later author, the representations made by him belonging to his own time rather than to the times which he describes.

3. The school which concedes the later date of the literary authorship of the books in their present form; but insists that these authors made use of earlier writings, some of them very old, and that, consequently, some, at least, of the essential substance, belongs to the age of the events. The point of view of this, the third school, is taken in these studies. It is frankly conceded that the adoption of this position often leaves one in great uncertainty, for the reason that in many cases sufficient data do not exist to serve as a basis for sharply distinguishing the writer's point of view from that of the times of which he is giving the history.

§ 31. **Constructive Work.**—It is important to make use of these later traditions, and to this end it is suggested that, in the case of each of the collections or documents indicated in § 29, the student—

1. Secure from some authority (see below) the actual Scripture material which scholars are accustomed to regard as included in it.
2. Consider the various points which are thought to be characteristic of it.
3. Study closely the times in which it is claimed to have had its origin, and the important ideas of those times.
4. Note the “traditions” given concerning these early times which form the basis of this study, and distinguish the sympathies and antipathies which have been transferred from the later period.
5. Sum up briefly the essential events and ideas which, after due allowance has been made for such transference, may fairly be regarded as belonging to the period described.

See especially DRIVER, *Introduction to the Literature of the Old Testament*, pp. 116-72; CARPENTER AND HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, pp. 92-156, and Vol. II; MITCHELL, *The World before Abraham*, pp. 16-67; B. W. BACON, *The Genesis of Genesis* (1893); IDEM, *The Triple Tradition of the Exodus* (1894); ADDIS, *The Documents of the Hexateuch*, Vol. I (1893), Vol. II (1898); articles “Hexateuch,” in HASTINGS’S *Dictionary of the Bible* and *Encyclopædia Biblica*; GUNKEL, *The Legends of Genesis*; and the commentaries by DRIVER, MOORE, NOWACK, KENNEDY and H. P. SMITH on Deuteronomy, Judges, and Samuel.

§ 32. **Monumental Sources** throwing light upon the times of this period include, among other material :

1. The Hammurabi code of laws, dating from about 2250 B. C., and revealing fully the advanced stage of civilization already attained by the Babylonians.

See R. F. HARPER, *The Code of Hammurabi, King of Babylonia* (1904); L. W. KING, *The Letters and Inscriptions of Hammurabi* (1898); S. A. COOK, *The Laws of Moses and the Code of Hammurabi* (1903); W. HAYES WARD, “Who Was Hammurabi?” *Century*, July, 1903; C. F. KENT, “The Recently Discovered Civil Code of Hammurabi,” *Biblical World*, Vol. XXI (1903), pp. 175-90; C. H. W. JOHNS, “Notes on the Code of Hammurabi,” *American Journal of Semitic Languages and Literatures*, Vol. XIX (1903), pp. 96-107; IDEM, *The Oldest Code of Laws in the World: The Code of Laws Promulgated by Hammurabi, King of Babylon, B. C. 2285-2242* (1903); T. G. PINCHES, *Proceedings of the Society of Biblical Archaeology*, November, 1902; W. HAYES WARD, “The Code of Hammurabi, King of Babylon (about 2250 B. C.),” *Independent*, 1903, pp. 67-70, 127-32, 183-90; V. SCHEIL, *Mémoires de la délégation en Perse*, Tome IV (1902); H. WINCKLER, *Die Gesetze Hammurabis* (1903); D. H. MÜLLER, *Die Gesetze Hammurabis und ihr Verhältnis zur Mosaischen Gesetzgebung sowie zu den XII Tafeln* (1903); KOHLER UND PEISER, *Hammurabi’s Gesetz*; Band I, *Uebersetzung, Juristische Wiedergabe, Erläuterung*

(1903); GRIMME, *Das Gesetz Chammurabis und Moses* (1903); OETTLI, *Das Gesetz Hammurabis und die Thora Israels* (1903); J. JEREMIAS, *Moses und Hammurabi* (1903).

2. Babylonian contract tablets from the time of Abraham, showing that persons bearing Hebrew names were then in Babylonia, that there was much intercourse between Babylonia and the West, and that Babylonian civilization was already highly developed.

See R. F. HARPER, *Assyrian and Babylonian Literature—Selected Translations* (1901), pp. 256-72.

3. The Tell-el-Amarna letters, dating from the fifteenth century B. C., and showing the extent of Babylonian influence in Canaan and the disturbed political condition there at that time.

See BEZOLD, *Oriental Diplomacy* (1892); BUDGE AND BEZOLD, *The Tell-el-Amarna Tablets* (1892); WINCKLER, *The Tell-el-Amarna Letters* (1896); PETRIE, *Syria and Egypt from the Tell-el-Amarna Letters* (1898); NIEBUHR, *Die Amarna-Zeit* (1899); R. F. HARPER, *op. cit.*, pp. 217-41.

4. The popular Egyptian story entitled "The Tale of Two Brothers," which originated about the thirteenth century B. C., and affords a parallel to the story of Joseph and Potiphar's wife.

See PETRIE, *Egyptian Tales*, Vol. II (1895), pp. 36 ff.; *Records of the Past* (1st series), Vol. II, pp. 137-52; MASPERO, *Contes populaires égyptiennes*.

5. The Stele of Merneptah, mentioning the Israelites and illustrating Egyptian activities in Canaan about the time of the exodus.

See J. H. BREASTED, *Biblical World*, Vol. IX (1897), pp. 62-68; SPIEGELBERG, *Zeitschrift für aegyptische Sprache*, Vol. XXXIV (1896), pp. 1-25; HOMMEL, *Expository Times*, October, 1896; PETRIE, *Contemporary Review*, May, 1896; SAYCE, *Academy*, July, 1896; BREASTED, *Ancient Records of Egypt*, III, §§ 602 ff.; 10-12; 629-38.

6. The lists of the Egyptian kings, Thothmes III. (1501-1447 B. C.), Seti I. (1313-1293 B. C.), Ramses II. (1293-1226 B. C.), and Ramses III. (1198-1167 B. C.), furnishing evidence of Egyptian activities in Palestine.

See *Records of the Past* (new series), Vol. VI, pp. 24 ff., 31 ff.; W. MAX MÜLLER, *Asien und Europa* (1893), pp. 159, 164 ff., 227 ff., 393; SAYCE, *Patriarchal Palestine*, pp. 235-40.

7. The Egyptian narrative entitled "The Travels of a Mohar," coming from the reign of Ramses II. and being an imaginative recital of a trip through Palestine.

See SAYCE, *Patriarchal Palestine* (1895), pp. 204-24; *Records of the Past* (1st series), Vol. II, pp. 107-16.

8. The legend concerning the birth and boyhood of Sargon I., king of Agade, a story furnishing some parallels to the narrative of the birth of Moses.

See R. F. HARPER, *Assyrian and Babylonian Literature—Selected Translations* (1901), p. 1.

9. Historical inscriptions of Nebuchadrezzar I., king of Babylon (about 1140 B. C.), and Tiglath-pileser I., king of Assyria (about 1100 B. C.), yielding much information concerning the power and influence of Babylonia and Assyria in the twelfth century B. C.

See R. F. HARPER, *op. cit.*, pp. 8-27; W. LOTZ, *Die Inschriften Tiglath-pileser's*, I (1880); EB. SCHRADER, *Keilinschrifliche Bibliothek*, Vol. I (1889), pp. 14-49.

**§ 33. Constructive Work.**—Prepare a brief statement in relation to each of these pieces, presenting the essential items of interest from the point of view of Israel's history and thought in this early period. For these materials in general and their value see the literature cited in §§ 2, 32, and also the following :

S. R. DRIVER, "Hebrew Authority," in HOGARTH'S *Authority and Archaeology*, pp. 35-79; C. J. BALL, *Light from the East*, pp. 62-133; SAYCE, *Higher Criticism and the Verdict of the Monuments* (1894); IDEM, *Patriarchal Palestine*; HOMMEL, *The Ancient Hebrew Tradition as Illustrated by the Monuments* (1897); W. MAX MÜLLER, *Asien und Europa nach altaegyptischen Denkmälern* (1893); L. B. PATON, *Early History of Syria and Palestine* (1901); SCHRADER, *Die Keilinschriften und das Alte Testament* (3d ed. 1902); T. G. PINCHES, *The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia* (1902).

**§ 34. Constructive Work.**—On the basis of the monumental material cited in § 32, consider in general (1) the relations of Israel with other nations; (2) the various changes in Israel's geographical, historical, and social environment during this early period; (3) the help received from it for a better understanding of Israel's life and religion.

**§ 35. Study the Institutions** expressive of religious thought as they existed in this period, in general (see my *Priestly Element in the Old Testament* [1905], §§ 15, 16), and in particular, viz.:

1. The Priest; see *Priestly Element*, §§ 59-61.
2. The Place of Worship, §§ 73, 74.
3. Sacrifice, §§ 83, 84.
4. Feasts, §§ 96, 97.
5. The Sabbath, §§ 108, 109.
6. The Clean and Unclean, §§ 122, 123.
7. Prayer, § 137, 1.
8. The Vow, § 140, 1.
9. Blessings and Cursings, § 143, 1.
10. The Ban, § 146, 1.
11. The Oath, § 149, 1.
12. The Fast, § 152, 1.

13. Consultation with the Deity through Oracles, Urim and Thummim, the Ephod, the Lot, § 155, 1.
14. Consultation with the Deity through Magic, Divination, Sorcery, Witchcraft, § 158, 1.
15. Mourning Customs, § 161, 1.
16. Circumcision, § 164, 1.

**§ 36. Constructive Study on the Religious Sentiment of the Times.**—Upon the basis of the material thus collected formulate a general statement which will characterize the religious sentiment of the times in respect to—

1. Its purity from superstition.
2. Its stage of advancement.
3. Its simplicity or complexity.
4. Its adaptation to nomadic life.
5. Its adaptation to agricultural life.
6. The presence of elements approved or disapproved in later times by the prophets.
7. The presence of elements common to other Semitic religions.
8. The presence of elements peculiar to the Hebrew religion.
9. The relative importance of the religious and the moral elements.

**§ 37. Survey Rapidly the Great Characters and Events** of this period, with a view to ascertaining, in the case of each, the peculiar religious significance which it must have suggested to the people of the earliest times, *e. g.:*

1. The life of Abraham, with its lessons of joyful Gen. 12:1—25:11. communion between Jehovah and his people.
2. The characters of Isaac and Jacob, suggestive of the Gen. 25:19—50:3. low standards of religion and morality prevalent in patriarchal times, and of the strife between Israel and the neighboring tribes.
3. The career of Joseph, teaching Jehovah's preserving care of his people and the triumph of true virtue. Gen. 37:1—50:26.
4. The residence in Egypt, welding the captive clans Exod., chaps. 1; 2. into a unit through common suffering, and bringing them into contact with the advanced civilization and religion of Egypt.
5. The exodus from Egypt, furnishing convincing Exod., chaps. 5—15. evidence of Jehovah's care of Israel and his power to deliver them from the mightiest foes.

*Exod.*, chaps.  
16-19; *Numb.*,  
chaps. 10-33.

6. The residence in the wilderness, necessitating a simple, abstemious manner of life, and emphasizing the nation's absolute dependence upon Jehovah's favor.

*E. g., Exod.*,  
chaps. 3; 4; 20;  
*Numb.*, *passim*.

7. The work of Moses in organizing the clans into a nation, giving them a new conception of Jehovah, and laying the foundations of their religion.

*Joshua and*  
*Judges*, *passim*.

8. The lessons of the conquest, which made evident the necessity of hearty co-operation among the clans, and showed the superiority of Jehovah to the gods of Canaan.

*E. g., Judg.*,  
chaps. 8; 11; 12.

9. The anarchy in the times of the Judges, when the nation was in danger of disintegration and was held together only by the common worship of Jehovah.

10. The significance of the settlement in Canaan.

In this work, the greatest effort must be made to reconstruct the picture of the times of the event, in distinction from those in which the narrative, in each case, was written. The question is: What was the significance of Abraham, or Moses, or the exodus, or the conquest to the people of these early times? We do not, at this point, care what the later generations thought. What special impression did these great lives and these wonderful events make on the people of the times of which they were a part?

**§ 38. Constructive Study.**—Consider now the religious progress indicated by these lives and events, and formulate the same in a series of propositions under the following heads:

1. Faith in the power of Jehovah to deliver.
2. The consequences of sin.
3. The reward of righteousness.
4. The nation's conception of its own future.
5. Israel's attitude toward other tribes and nations.
6. The existence of other gods than Jehovah.
7. The relation of Jehovah to Israel.
8. The nation's conception of Jehovah.

**§ 39. Constructive Study on the Prophet and Prophetic Work.**—Study the more important instances in which reference is made to the prophet, or his work, viz.:

*Gen. 20:7 (E).* Abraham is called a prophet; Moses is represented as  
*Deut. 18:15 (D).* calling himself a prophet; the song of "Miriam, the

prophetess," upon the overthrow of Pharaoh's army; the prominent part in the overthrow of Sisera's army given to "Deborah, a prophetess;" and the description of the work of Balaam, the prophet.

*Exod. 15:20 f., (E)*

*Judg. 4:4 ff.*

*Numb., chaps.*

*22-24 (J and E).*

1. Note the fact that all these passages are in narratives that received their literary form from the hands of prophetic editors later than this period, and consider, in view of this fact, whether the term "prophet" in each case is properly applied to the individual in question.

2. Upon the basis of these statements, consider how comparatively inactive the prophetic function still is at this time.

3. Consider, further, the fact that in this period, Israel, like other nations, was accustomed to resort to wizards, sorcerers, necromancers, for information concerning the will of the Deity, and that these classes of wonder-workers occupied a large place in the thought and life of the people.

**§ 40. Constructive Study on the Principal Religious Ideas,** prophetic or otherwise, during this period of patriarchs and judges. From the various sources cited—viz., (1) contemporaneous literature (§§ 27, 28), (2) later literature (§§ 29-31), (3) monumental literature (§§ 32-34), (4) religious institutions as they stood in these periods (§§ 35, 36), (5) the great characters and events, as distinguished from the history of them prepared in later times (§§ 37, 38)—let us endeavor to formulate the religious ideas as they were entertained in those days:

1. *As relating to God and the supernatural world.*—(a) What, for example, was the opinion held among the people at large concerning Jehovah? What are some of the explanations of the origin of the word *Jehovah*? What conception of the Deity is involved in each of these explanations? What other names of the Deity were employed in this period? Is there evidence that any effort was being made by certain leaders to introduce a conception of the Deity quite different from that held by the mass of the people? What attributes of God are receiving special emphasis at this time? Are there in the contemporaneous literature references to Jehovah as the God of creation? (b) Do the people of the times believe in the existence and manifestation of angels? If so, what relation do these angels sustain to God? Are there other superhuman beings who have power over human life and fortune? (c) What is the opinion of the times (that is, of the leaders as well as

the masses) concerning spirits? Were these spirits always evil? Was there any connection between these spirits and the spirits of dead ancestors? What common methods of sorcery, witchcraft, and necromancy were employed among the people? What attitude toward all this was assumed by the later writers? What evidence is there that in the period itself these practices were discountenanced?

2. *As relating to man.*—(a) What may be regarded as the substantial consensus of this period as to the origin of man, his relation to the Deity, his relation to the animal world, his future place in the world-economy? (b) What conceptions of sin and guilt exist at this time, and in what relationship do these conceptions stand to the idea of God commonly entertained? Define *sin*, as the people understood it; and the relationship of guilt to sin. (c) In what way was atonement made for sin? Was it really in any proper sense atonement? (d) What was their conception of the future world? In what sense was death understood to be related to sin, and sin to death? How did the belief in the return of the spirits of the dead bear upon all this?

3. *As relating to Israel's future.*—(a) Was Israel yet a nation? Were there any really national conceptions? Had reference been made to the coming "day of Jehovah"? (b) How did the anticipation and realization of possessing the Holy Land prepare the way for ideas of Israel's future? (c) Is there yet any doctrine of the future of the outside nations, *i. e.*, the heathen? (d) Has there been any certain reference to a messianic king, or to a royal order? (e) Accepting the early origin of the substance of Deut., chap. 18, what steps have been taken toward the establishment of the prophetic order, and what is the logical connection of this order with the practices of witchcraft, etc., for which it was to be a substitute?

4. *As relating to ethical standards and worship.*—(a) What is a reasonable statement describing the standard of morality prevalent in those days? Was it the same in general for individuals and for the nation? Or can there be detected a difference? (b) To what extent, if at all, had emphasis been placed on the idea of personal and national righteousness? Was there such a thing as *faith* in those days? If so, faith in what, or in whom? Define the words "faith" and "righteousness," as they seem to be used. (c) What conception do the people have concerning a so-called covenant-relationship between them and Jehovah? What did this call for on their part? on his? (d) Is the routine of worship in this period simple or complicated? pure or

corrupt? What, briefly, were the principal factors at the beginning of the period? What new elements have crept in during the period? Have these debased or elevated the older form? Was there any good derived from contact with these new elements? If so, what? If not, how may we explain the divine providence in bringing the older form into touch with the new?

## CHAPTER IV.

### PROPHECY AND PROPHETISM DURING THE DAVIDIC PERIOD.

§41. **The Scope of This Period** is that of the *United Kingdom*, commencing with Samuel's birth and closing with the disruption of the United Kingdom after Solomon's death. It includes, therefore, (1) the period of Samuel and the beginning of the monarchy under Saul, (2) the establishment of Jerusalem as the capital city of Israel, (3) the organization of the kingdom, (4) the work of David, (5) the sudden development of Israel as a world-power, (6) the building of the temple, (7) the further adjustment of Israel's affairs to the outside nations, (8) the work of Solomon.

§42. **The Character of the Period** is distinctly prophetic, as is evidenced by the large influence of Samuel, Gad, and Nathan upon the conduct of public affairs. The earlier nomadic customs and characteristics had practically disappeared, and had given place to the usages and activities of agricultural and urban life. The long struggle against the Canaanites for the possession of the land had driven the isolated clans and tribes closer together, and rendered them more and more conscious of their inner unity. Their common dependence upon, and worship of, Jehovah as their war-god had strengthened this tendency toward a unified life. With a considerable addition to the national possessions derived from the Canaanites the people rose above their Canaanitish neighbors and moved forward in what proved to be a most rapid course of development. The prophets appeared as exponents of the spirit of nationalism, and contributed much to the organization and development of the nation. This period was thus the birth-period of both prophecy and *national* life—two forces which continued their development in the closest possible connection with each other, and finally passed off the stage of history together. In these early days of national existence the life of the nation was strong and vigorous, abounding in energy and hope. Prophecy was establishing standards of life and thought which were to serve as guides in all its future development. It was in large measure a period of organization. The great change which came during this period may be measured by the difference in the gift thought worthy of a king; compare the gift brought to Saul by David (1 Sam. 16: 20) with that of the queen of Sheba to Solomon (1 Kings 10: 2).

§ 43. **The Contemporary Literary Sources** of this period are few, and only in part prophetic. The literary activity of the prophets has not yet begun. The determination of these sources is attended with much difficulty (*cf. § 3*). Entire agreement has not yet been reached. The following pieces, in whole or in part, may, however, be regarded as the literary product of this period :

1. The original form of the Song of Hannah upon <sup>1 Sam. 2: 1-10.</sup> the occasion of the birth of her son, Samuel.
2. The elegy of David upon Saul and Jonathan, in <sup>2 Sam. 1: 19-27.</sup> which expression is given to David's feeling of personal bereavement and national loss.
3. David's lament over Abner, in which he mourns <sup>2 Sam. 3: 33, 34.</sup> the death of Abner and expresses his indignation at the treachery of the assassin.
4. Nathan's parable of the one ewe lamb, which carries <sup>2 Sam. 12: 1-15.</sup> home to David the lesson of the selfishness and enormity of his crime against Uriah, the Hittite.
5. The "last words of David" which in their present <sup>2 Sam. 23: 1-7.</sup> form have been much edited by later hands.
6. Possibly some Davidic psalms. Ps. 18.
7. Other psalms, in case there are any Davidic psalms ; it is not reasonable to suppose that there was only one psalmist in a period of a century, if psalm-writing had been entered upon at all.
8. Solomon's address at the dedication of the temple <sup>1 Kings 8: 12-26.</sup> which is in its present form permeated by the Deuteronomic spirit.
9. Solomon's work as a "wise" man interested in the <sup>1 Kings 4: 29-34.</sup> phenomena of nature and of human life and conduct.
10. Additions to the Book of the Covenant made <sup>Exod., chaps. 21-23.</sup> from time to time as the life of the nation expanded and the need of further legislation was felt.
11. The final revision of the Balaam oracles. Numb., chaps. 23, 24.
12. The books (now lost) of the *Wars of Jehovah* and of *Jashar* (see § 29). Numb. 21: 14; Jos. 10: 12, 13; 2 Sam. 1: 17-27.

§ 44. **Constructive Study.**—In the case of each of the pieces cited in § 43, consider the following suggestions :

1. Ascertain the various views concerning the time of the origin of the piece, together with the grounds on which its assignment to this period rests.

2. Separate carefully those portions of the piece which may fairly be regarded as having had their origin later than about 920 B. C., and indicate the reasons for this separation.

3. Describe the historical background of the piece in as close detail as possible.

4. Indicate succinctly the content of the piece—what, as a matter of fact, is said in it?

5. Try to connect the content with the historical setting and to discover the underlying purpose of the piece.

6. Formulate the principal teachings, the most vital thought, which the piece contains.

**§ 45. Later Literary Sources** furnishing information relating to this period, and throwing light upon (1) the institutions, (2) the important lives and events, (3) the utterances of the principal characters, are to be found in certain documents or books, the date of which falls a considerable time after the events they describe. This material, ordinarily called tradition, represents more accurately the point of view of the later age in which it took its present literary form, than that of the age which it describes. The following are the principal pieces falling under this head:

1. An early history of the times of Saul and David, forming one of the constituent sources of the present books of Samuel, and characterized by the primitive nature of its religious and theological conceptions, by its realistic style, and by its lenient attitude toward the life and work of Saul.<sup>1</sup>

2. A second history of the times of Saul and David, coming from a somewhat later time and from a different point of view, forming another constituent element of

<sup>1</sup> Sam. 9:1—10:16; chap. 11; 13:2—14:52; 16:14—23; 18:6—13, 20 29a; 19:11—17; 21:2—10; 22:1f., 6—23; 23:1—14; chaps. 25—27, 29, 30; 2 Sam., chaps. 1—4, 6, 9:1—21:14, 24.

<sup>1</sup> Sam. 1:2:12—36; 3:1—7:1; 7:3—17; 8; 10:17—25; 12; 15:16:1—13; 17:1—18:5; 18:14—19; 18:30—19:10; 19:

<sup>1</sup>The analysis of the books of Samuel here given is that of H. P. SMITH in *The International Critical Commentary on Samuel* (1899). Reference may also be made to the commentaries of THENIUS-LÖHR (1898), BUDDE (1902), NOWACK (1902), and KENNEDY (1905); BUDDE's edition of the text in the Polychrome Bible (1894); WELLHAUSEN, *Composition des Hexateuchs und der historischen Bücher des Alten Testaments* (3d ed. 1899); KITTEL, *History of the Hebrews*, Vol. II, pp. 22 ff.; DRIVER, *Introduction to the Literature of the Old Testament* (6th ed. 1897), pp. 172—85; STENNING, art. "Samuel" in HASTINGS'S *Dictionary of the Bible*, Vol. IV (1902); STADE, art. "Samuel" in *Encyclopædia Biblica*, Vol. IV (1903); CHEYNE, *Devout Study of Criticism*, pp. 1—126.

18:24; 21:11-16; 22:3-5; 23:11-  
24:26; 28; 31; 2 Sam., chaps.  
5-8. the present books of Samuel, and characterized by the large share of attention given to the life and work of Samuel, by a considerable measure of idealization, and by an unmistakably theological point of view.

1 Sam. 10:25b-27;  
11:12-14.

3. Later additions to the earlier histories by an editor dominated by the spirit and teachings of the book of Deuteronomy.

1 Sam. 2:1-11;  
13:1; 20:1-21:1;  
2 Sam. 21:15-22;  
22:1-23:29.

4. Still later additions by another Deuteronomic editor who gathered up and carefully edited various fragments pertaining to the history of earlier times.

1 Kings 1:1-2:  
2a; 2:5-9, 13-46.  
  
II:41; 4:1-19; 6:  
37-7:12; 10:16-  
20, 26-29.  
7:13-8:13.  
3:5-13, 16-28; 5:  
15-23; 9:11b-  
14; 10:1-10; 11:  
14-31.  
2:10-12; 3:14f.;  
8:14-43, 54-9:9;  
9:15-22; II:1-  
13.  
8:44-53.

5. The various sources incorporated in the first eleven chapters of the first book of Kings, which deal with the closing days of David's reign and the entire reign of Solomon; viz., (a) a narrative of David's last days which perhaps belonged originally in the books of Samuel; (b) a "book of the acts of Solomon," probably a list of court annals; (c) records drawn from the archives of the temple compiled by the priests; (d) a pre-Deuteronomic life of Solomon; (e) the work of the Deuteronomic editor who compiled the book, supplied the "framework," and added much else from his own hand; (f) the work of the post-exilic editor, controlled by priestly influences, who supplemented the book with various materials intended to render it more edifying for the people of his own day.<sup>2</sup>

1 Chron. 10:1-  
2 Chron. 10:19.

6. The Chronicler's narrative of the reigns of David and Solomon compiled about 200 or 300 B. C. The spirit and tone of this work are priestly, its interest being especially in the religious institutions and the law. The main sources of this narrative were (a) the present books of Samuel and Kings, or possibly a midrash of these books; (b) a collection of prophetic writings such as "the history of Samuel the Seer," "the history of Nathan the

<sup>2</sup> For the analysis of the books of Kings see the commentaries of KITTEL (1900), SKINNER (1904), and BENZINGER (1899); WELLHAUSEN, *Die Composition des Hexateuchs und der historischen Bücher des Alten Testaments* (3d ed. 1899), pp. 266-302, 359-61; DRIVER, *Introduction to the Literature of the Old Testament* (6th ed. 1897), pp. 185-205; C. F. BURNEY, art. "Kings," HASTINGS'S *Dictionary of the Bible*, Vol. II (1899); W. R. SMITH AND E. KAUTZSCH, art. "Kings," *Encyclopaedia Biblica*, Vol. II (1901); C. F. BURNEY, *Notes on the Hebrew Text of the Books of Kings* (1903), pp. ix-xix; STADE AND SCHWALLY, *The Books of Kings* (Polychrome Bible, 1904).

prophet," "the history of Gad the seer," "the prophecy of Ahijah the Shilonite," and "the visions of Iddo the seer;" (c) old genealogical and official lists; (d) the Chronicler's own editorial contribution.<sup>3</sup>

<sup>1 Chron. 11:41b-47.</sup>  
<sup>E. g., 1 Chron. 15:16-24; 29:10-30.</sup>

§ 46. **Constructive Work.**--It is important to make use of these later traditions, and to this end it is suggested that, in the case of each of these collections or documents, indicated in § 45, the student—

1. Secure from some authority the actual Scripture material which scholars are accustomed to regard as included in it.

2. Consider the various points which are thought to be characteristic of it.

3. Study closely the times in which it is claimed to have had its origin, and the important ideas of those times.

4. Note the "traditions" given concerning these early times which form the basis of this study, and distinguish the sympathies and antipathies which have been transferred from the later period.

5. Sum up briefly the essential events and ideas which, after due allowance has been made for such transference, may fairly be regarded as belonging to the period described.

§ 47. **Monumental Sources** illustrating the history of this period include, among other material :

1. The inscriptions of contemporary kings of Assyria, showing that Assyria's energies were occupied in other directions, so that the Hebrews were left free to expand their territory and enlarge their influence under David and Solomon.

See G. S. GOODSPED, *A History of the Babylonians and Assyrians* (1902), pp. 178-84; McCURDY, *History, Prophecy, and the Monuments*, Vol. I (1894), pp. 219-23; PATON, *Early History of Syria and Palestine* (1901), pp. 176-91; ROGERS, *A History of Babylonia and Assyria*, Vol. II (1900), pp. 35-45; WINCKLER, *Geschichte Babylonien und Assyriens* (1892), pp. 176-81; IDEM, *Die Keilinschriften und das Alte Testament*, 3d ed., Vol. I (1902), pp. 38f.; TIELE, *Babylonisch-assyrische Geschichte* (1886), pp. 167, 178.

2. The contemporary Egyptian records, showing that Egypt was paralyzed by internal struggles for supremacy, thus interposing no obstacle to the rapid development of Israel.

<sup>3</sup> On the sources of Chronicles see: KITTEL, *Die Bücher der Chronik* ("Handkommentar z. A. T.", 1902); BENZINGER, *Die Bücher der Chronik* ("Kurzer Hand-Commentar z. A. T.", 1901); BARNES, *The Books of Chronicles* (Cambridge Bible; 1899); KITTEL, *The Books of Chronicles in Hebrew* (Polychrome Bible, 1895); FRANCIS BROWN, art. "Chronicles," HASTINGS'S *Dictionary of the Bible*, Vol. I (1898); DRIVER, art. "Chronicles," *Encyclopædia Biblica*, Vol. I (1899); DRIVER, *Introduction*, etc., pp. 516-40.

See MASPERO, *The Struggle of the Nations* (1896), pp. 756-72; ED. MEYER, *Geschichte des Alterthums*, Vol. I (1884), pp. 380-82; WIEDEMANN, *Aegyptische Geschichte* (1884), pp. 527-42; BUDGE, *A History of Egypt*, Vol. VI (1902), pp. 33-60.

**§ 48. Constructive Study.**—Prepare a brief statement of the essential facts in the history of Assyria and Egypt during this period, with especial reference to their bearing on the life and thought of Israel.

**§ 49. Study the Institutions** expressive of religious thought as they existed in this period, in general (see my *Priestly Element in the Old Testament* [1905], §§ 15, 16), and in particular, viz.:

1. The Priest; see *Priestly Element*, §§ 59-61.
2. The Place of Worship, §§ 73, 74.
3. Sacrifice, §§ 83, 84.
4. Feasts, §§ 96, 97.
5. The Sabbath, §§ 108, 109.
6. The Clean and Unclean, §§ 122, 123.
7. Prayer, § 137, 1.
8. The Vow, § 140, 1.
9. Blessings and Cursings, § 143, 1.
10. The Ban, § 146, 1.
11. The Oath, § 149, 1.
12. The Fast, § 152, 1.
13. Consultation with the Deity through Oracles, Urim and Thummim, the Ephod, and the Lot, § 155, 1.
14. Consultation with the Deity through Magic, Divination, Sorcery, and Witchcraft, § 158, 1.
15. Mourning Customs, § 161, 1.
16. Circumcision, § 164, 1.

From the above materials select only such as belong to the particular period under consideration here.

**§ 50. Constructive Study on the Non-Prophetic Religious Sentiment of the Times.**—Upon the basis of the material indicated in § 49, formulate a general statement which will characterize the non-prophetic religious sentiment of the times in respect to—

1. Its purity from superstition.
2. Its stage of advancement.
3. Its simplicity or complexity.
4. Its adaptation to agricultural life.
5. The presence of elements approved or disapproved by the contemporary or later prophets.
6. The presence of elements common to other Semitic religions.

7. The presence of elements peculiar to the Hebrew religion.
8. The relative importance of the religious and moral elements.

**§ 51. Survey Rapidly the Great Characters and Events**  
of this period, with a view to ascertaining, in the case of each, the particular religious significance which it must have suggested to the people of those days, viz.:

1. The life and judgeship of Samuel as an example of <sup>1 Sam. 3:1—4:1;  
7:1—12:25, etc.</sup> unimpeachable integrity.
2. The founding of the kingdom as an evidence of <sup>1 Sam. 8:4—11:15.</sup> the growing consciousness of unity among the clans.
3. The reign of Saul, with its constant wars, the per- <sup>1 Sam. 13:1—  
2 Sam. 1:27.</sup>secution of David, the friendship of David and Jonathan, and the final overthrow at Mount Gilboa.
4. The reign of David, at first in Judah, then over all <sup>2 Sam. 2:1—  
1 Kings 2:11.</sup> Israel, with the resulting wide extension of territory and great increase of wealth and power.
5. The significance of the capture of Jerusalem and <sup>2 Sam. 5:6—16.</sup> its establishment as the national capital.
6. The many wars of David, with almost uninterrupted victory, as an evidence of Jehovah's favor and power. <sup>2 Sam. 5:17—25;  
7:1; 8:1—14; 10:  
1—19, etc.</sup>
7. The reign of Solomon, with all its wealth, pomp, <sup>1 Kings 2:12—11:  
43.</sup> and magnificence, and the corresponding deterioration of national vigor and virtue.
8. The erection of the temple and its significance in <sup>1 Kings 6:1—38.</sup> the development of Hebrew worship.
9. The relations of Israel with the outside world; <sup>2 Sam. 5:17—25;  
8:1—14; 10:1—19;  
5:1ff.; 1 Kings  
3:1; 5:1ff.; 7:  
13f.; 9:26ff.;  
10:1ff.</sup> e. g., the hostility with the Philistines, Ammonites, Amalekites, etc.; the treaties with Phoenicia under David and Solomon; the treaty with Egypt in Solomon's reign; and Solomon's general attitude toward foreign peoples.
10. The internal relations of Israel during this period; e. g., the dissatisfaction occasioned by the injustice and oppression of Eli's sons and of Samuel's sons; the absolute inability to resent Philistine oppression in certain periods of Samuel's activity; the civil war between Saul and David; the existence of two distinct governments for seven years after the death of Saul; the revolts of Absalom and Shimei; the influence of Joab; the conspiracy of Adonijah; the organization of the king-

<sup>1 Sam. 2:11—17;  
7:7; 8:1—5; 13:  
5ff.; 19—22; 19:  
18—26; 25;  
2 Sam. 3:1—  
4:12; 1 Kings  
1:5—53; 2:13—25;  
4:1—28; 5:13—18;  
9:15—23; 11:26—  
40.</sup>

<sup>1</sup> Kings 5:13-16; 9:15-22; 11:26-40; 12:4. dom under Solomon; the existence of a standing army; the exactation of forced labor for Solomon's building operations; the flight of Jeroboam; the despotic character of Solomon.

In doing this work bear in mind the suggestions made at the close of § 37.

On this period of Hebrew history see: EWALD, *History of Israel*, Vol. III; WELLHAUSEN, *Prolegomena to the History of Israel*, pp. 448-56; KITTEL, *History of the Hebrews*, Vol. II, pp. 103-96; KENT, *A History of the Hebrew People*, Vol. I, pp. 113-206; CORNILL, *History of the People of Israel*, pp. 56-95; OTTLEY, *A Short History of the Hebrews to the Roman Period*, pp. 120-57; WADE, *Old Testament History*, pp. 213-311; H. P. SMITH, *Old Testament History*, pp. 106-76; STADE, *Geschichte des Volkes Israel*, Vol. I, pp. 197-343; GUTHE, *Geschichte des Volkes Israel*, pp. 68-128.

Also the various articles in Encyclopædias and Bible Dictionaries on "Samuel," "Saul," "David," "Jonathan," "Solomon," etc.

**§ 52. Constructive Study.**—Consider now the religious progress indicated by these lives and events, and formulate the same in a series of propositions under the following heads:

1. The nation's conception of Jehovah.
2. The relation of Jehovah to Israel.
3. The existence of other gods than Jehovah.
4. Faith in the power of Jehovah to deliver.
5. Israel's conception of its own future.
6. Israel's attitude toward other peoples.
7. The reward of righteousness.
8. The consequences of sin.
9. The standard of conduct.
10. The average state of morals and religion.
11. The religious aspects of the monarchy.
12. The character of David.

**§ 53. Constructive Study on the Prophet and Prophetic Work.**—Study the more important instances in which the prophet appears or reference is made to his work, viz.:

<sup>1</sup> Sam. 9:6ff., 20.      1. The reputation and influence of Samuel as a "seer," or soothsayer.

<sup>1</sup> Sam. 10:9-13; 16:14 ff.      2. The relation of Saul to the prophets, and his own participation in the prophetic spirit. Consider in this connection the significance of the "evil spirit" which troubled Saul.

3. The higher work of Samuel as a teacher of righteousness and the dominant councilor in national affairs. <sup>1 Sam. 12:1-5; 15:1-35; 16:1-13.</sup>

4. The story of the witch of Endor, and the insight it affords into current conceptions of religion. <sup>1 Sam. 28:3-25.</sup>

5. The careers of Nathan and Gad, their relation to the king, their political influence, and their fearless utterance. <sup>1 Sam. 22:5; 2 Sam. 7:1 ff.; 12:1 ff.; 24:11 ff.; 2 Kings, chap. 1.</sup>

6. The prophetic guilds, their relation to Samuel, the ecstatic and fanatical character of their work, their resemblance to the modern dervish, their communal life, their political influence, and their significance as representatives of the original Jehovah religion and opponents of all Canaanitish innovations. <sup>1 Sam. 10:5 ff.; 19:20-24.</sup>

7. The relation of David to the prophets, as seen in the friendly counsel given him by Gad when Saul was seeking to kill him; in his attitude when rebuked by Nathan; in his willingness to surrender the privilege of building the temple to his successor in accordance with Nathan's word; in the part played by Nathan in determining the choice of David's successor; in his submission to the rebuke of Gad upon the occasion of the census; and in his spirit and character in general. <sup>1 Sam. 22:5. 2 Sam. 12:1-15. 2 Sam. 7:1-17. 1 Kings chap. 1. 2 Sam. 24:11. ff.</sup>

8. The attitude of Solomon toward the prophets, as inferred from the part taken by Nathan in securing the throne for him; from the autocratic character of this king; from his tolerance of non-Israelitish religions and his treaties and marriages with several pagan peoples; and from the attitude of the prophets toward the disruption under his successor. <sup>1 Kings 1:8, 10-27, 32-38, 44 f.; 3:1; 5:1 ff.; 11:1-8, 29-39.</sup>

**§ 54. Constructive Study on the Principal Prophetic Ideas** prevalent during this period. In the light of the various sources of information previously cited—viz., (1) contemporaneous Hebrew literature (§§ 43, 44); (2) later Hebrew literature (§§ 45, 46); (3) monumental literature (§§ 47, 48); (4) the religious institutions found existing during this period (§§ 49, 50); (5) the great characters and events, as distinguished from the history of them prepared in later times (§§ 51, 52); (6) the character of the prophets and their methods of work (§ 53)—let us endeavor to formulate the contribution of the prophets to the religious ideas entertained by their contemporaries:

1. *As relating to God and the supernatural world.*—(a) What was the conception of Jehovah prevalent among the people at large? Does this popular idea of God show any advance upon the corresponding idea in the previous period? What phases of the divine activity were especially impressed upon the popular consciousness? Was Jehovah looked upon as the only God? What was the significance of the use of a special, proper name—viz. Jehovah—for God? What was the attitude of the people toward the gods of other nations? What was the relation of Jehovah to these foreign gods? What was the significance of the *ban*? Did the lives and teachings of the prophets tend to change the conception of Jehovah in any important respects? What does the existence of a class of prophets and seers in itself imply as to the relation of God to man? How was the idea of God related, on the one hand to the development and organization of the national spirit, and on the other to the appearance of the prophets in connection with this national life? Upon what phases of the divine character did the prophets lay emphasis? (b) Is there any evidence that the people or the prophets of this period believed in the existence and manifestation of angels? If so, what was the function of such beings and their relation to God? Were there any other superhuman beings who had power over human life and fortune? (c) What was the opinion of the times concerning spirits? Were these spirits always evil? Was there any connection between them and the spirits of departed ancestors? What was the feeling of the times toward sorcery, soothsaying, witchcraft, and necromancy? Did the prophets of the period oppose such practices? Were these customs in themselves inconsistent with true prophecy? If so, why?

2. *As relating to man.*—(a) Did any new teaching appear in this period concerning the origin of man, his relation to God, his relation to the animal world, and his future place in the world-economy? Was the estimate of the value of human life a high one? (b) What were the existing ideas of sin and guilt, and how were they related to the existing idea of God? Did the contemporaneous prophets impart any new meaning to the word *sin*? What was the effect of sin upon man's relation to God and upon God's attitude toward man? Was sin conceived of by the prophets as primarily a violation of ceremonial or ethical laws? What sins were most denounced by the prophets of these times? (c) How was atonement made for sin? Was there any progress in this respect beyond the ideas of the previous period? What is the significance in this connection of the practice of blood-

revenge? How did the teachings of the prophets affect the situation? (d) What was the view of death and the future world? Was there any relation between the idea of sin and that of death? How did the beliefs concerning death and the future influence the present life?

3. *As relating to Israel's future.*—What was the influence of Israel's unification into a nation upon the conception of her future? What especially important steps were taken in this period in the progress of the idea of Israel's future? How did the splendor and power of David and Solomon influence the development of the idea? How did the establishment of Jerusalem as the national capital and the building of the temple there affect the idea? Was there yet any teaching concerning the Messiah? What was the significance of prophecy in relation to the nation's future? Was there any teaching concerning the future relation of Israel to the outside nations? Was there any doctrine of the "Day of Jehovah"?

4. *As relating to ethical standards and worship.*—(a) Was the standard of morality prevailing in these times high or low? Was there any distinction between national and individual morality? Were morals and religion dissociated and independent of each other, or were they inseparably connected? Was the prophetic standard of ethics a uniformly high one? Did the prophets contribute anything to the current idea of righteousness? Did they emphasize either ethics or religion, the one more than the other? Is there any evidence of the existence of an attitude of *faith* on the part of the worshipers of Jehovah? If so, how was it manifested? (b) Was the idea of a covenant-relationship between Jehovah and Israel modified or enriched in any way? What demands did it make upon the two parties to the covenant? (c) What was the influence of the building of the temple upon the ideas of worship? Was the worship of the period in general purer and more spiritual than heretofore, or had it deteriorated? What was the effect of continued contact with Baalism, and other worships tolerated by Solomon? Did the prophets of the period take any position with reference to the nature and conduct of worship? What was their attitude toward the building of the temple, the offering of sacrifice at the local shrines, etc.? Were they deeply interested in these things?

#### § 55. Literature to be Consulted.

On the prophets and prophecy of this period see: SCHULTZ, *Old Testament Theology* (1868, 5th ed. 1896, transl. 1892), Vol. I, pp. 151-57; KUENEN, *The Prophets and Prophecy in Israel* (1875, transl. 1877), pp. 369f., 392f., 564-67; W. R. SMITH, *The Prophets of Israel* (1882, new ed. 1895), pp. 391 f.; ORELLI, *Old Testament*

*Prophecy* (1882, transl. 1885), pp. 148-57; BRIGGS, *Messianic Prophecy* (1886), pp. 121-52; PIEPENBRING, *The Theology of the Old Testament* (1886, transl. 1893), pp. 11-20; MONTEFIORE, *The Religion of the Ancient Hebrews* (1892), pp. 72-83; CORNILL, *The Prophets of Israel* (1894, transl. 3d ed. 1898), pp. 1-15; BUDDE, *Religion of Israel to the Exile* (1899), pp. 88-111; S. A. COOK, "Notes on the Composition of 2 Samuel," *American Journal of Semitic Languages and Literatures*, Vol. XVI (1900), pp. 145-77; WHITE, art. "Nathan," *HASTINGS'S Dictionary of the Bible*, Vol. II (1900); STENNING, art. "Samuel," *ibid.*, Vol. IV (1902); DAVIDSON, art. "Prophecy and Prophets," *ibid.*, Vol. IV (1902), pp. 109 f.; S. A. COOK, art. "Nathan," *Encyclopædia Biblica*, Vol. III (1902); CHEYNE, art. "Prophetic Literature," §§ 4, 5, *ibid.*; STADE, art. "Samuel," *ibid.*, Vol. IV (1903); DAVIDSON, *Old Testament Prophecy* (1904), pp. 40-61; BATTEN, *The Hebrew Prophet* (1905), pp. 161-76.

MAYBAUM, *Die Entwicklung des israelitischen Prophetenthums* (1883), pp. 30-59; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte* (1893, 2d ed. 1899), § 5; MARTI, *Geschichte der israelitischen Religion* (3d ed. 1897), pp. 79-91; KRAETZSCHMAR, *Prophet und Seher im alten Israel* (1901); KURTZ, *Zur Psychologie der vorexilischen Prophetie in Israel* (1904).

Also the commentaries on Samuel and Kings cited in notes 1 and 2, pp. 39, 40.

On the so-called "schools of the prophets" see especially: KUENEN, *The Prophets and Prophecy in Israel*, pp. 46 ff.; L. W. BATTEN, *The Hebrew Prophet*, pp. 42-72; KAUTZSCH in *HASTINGS'S Dictionary of the Bible*, Vol. V, pp. 652 ff.; KRAETZSCHMAR, *Prophet und Seher im alten Israel*; KITTEL, *Prophetie und Weissagung*; G. ROTHSTEIN, "Herkunft und ursprüngliches Wesen der israelitischen Prophetie," *Studierstube*, 1905, pp. 323-331, and the list of literature on p. 81.

## CHAPTER V.

### THE BACKGROUND OF PROPHECY AND PROPHETISM IN THE NORTHERN KINGDOM.

§ 56. **The Scope of this Period** is that of the Northern as distinguished from the Southern kingdom. It commences with the revolt of the Northern tribes under Jeroboam I. (933 B. C.), an event incited by the prophets; and closes with the fall of Samaria (721 B. C.), an event foretold by the prophets in considerable minuteness. This period includes :

1. The more or less successful efforts of Northern Israel to establish herself in spite of wars with Judah (933-887 B. C.), with Syria (890-790 B. C.), and with Assyria (854-721 B. C.).

2. Three successive and prolonged struggles: (1) of Jeroboam I. and his successors against misfortune of every kind, intensified by disorganization and confusion, until Omri builds Samaria and makes it the central and controlling factor in the kingdom (933-885 B. C.); (2) of Omri's dynasty and that of Jehu, against the prophets Elijah, Elisha, and their followers who were unwilling that the worship of Jehovah should be contaminated by the impurities of Baalism (885-784); (3) of Jeroboam II. and his successors, against Assyria on the one hand, and on the other against the prophets Amos, Hosea, and Isaiah, who recognized in Assyria the instrument in Jehovah's hands for Israel's punishment and destruction (784-721 B. C.).

3. Three startling and indeed significant movements of prophetic character, each seemingly revolutionary, but each, when viewed closely, passing onward into the next, the three together constituting the real foundations of prophecy; viz., (1) the prophetic revolt from despotism and priest-control at the time of Solomon's death which alone furnished opportunity for the freedom demanded for prophetic growth; (2) the assumption by the prophets of a power superior to that of kings, in their determined effort to rid themselves of the injurious influence of outside religious cults; and (3) the transition, made necessary by the situation, from the primitive methods and ideas of the earliest prophets, to the more permanent and efficient work of the *writing* prophets, of whom Amos was, perhaps, the first.

4. Three contests of great importance in world-history; (1) the battle of Karkar, 854 B. C., in which Israel's military forces (in union

with the armies of other nations) first met defeat at the hands of Assyria; (2) the Syro-Ephraimitish campaign (735 B. C.) against Judah, the end of which was the fall of Damascus (732 B. C.); (3) the siege of Samaria and its final destruction in 721 B. C.

§ 57. **The Character of the Period** has been partly indicated in the statement of its scope (§ 56). If we attempt to think of it as a whole, covering two centuries and more, we are able, in spite of the great variety which it presents, to distinguish certain predominant features:

1. There is almost always to be noted a condition of disorganization and confusion which very frequently becomes anarchy. At no time does the government seem to have been regarded as stable. This was due in part, at least, to the prevalence of a democratic spirit, a spirit without which prophecy could not have been developed. While this is the home situation, the foreign relations are even worse, resulting in continuous wars with one or another of the outside powers (see § 56).

2. It is evidently a period during the progress of which a great transition is taking place, *e.g.*, from agricultural life and residence in villages, to military life and residence in cities—a change due to the warlike character of the times. Little of the pastoral life remains. Mercantile ideas and influences prevail. This has come about in large measure because of the wars. And with this change have come great wealth, and, particularly in the reigns of Jeroboam II. in Israel and of Uzziah in Judah, great prosperity. These are Israel's days of greatest splendor, and are due, in large measure, to the peace which followed the Syrian wars.

3. In these years Israel is in the fullest sense an independent world-power—one of the lesser kind, in contest with “the restless aggressiveness of the gigantic empire of Assyria.” This was in accordance with the divine plan, which involved a close contact of Israel and Judah, for educational purposes, with all the great world-powers of antiquity. Israel never was an isolated nation, and never was intended to be, until long after the Babylonian exile. As a part of this general movement there came to Israel a closer intercourse with foreign nations. This brought about a widening of her intellectual horizon, a stronger and deeper sense on the part of the true leaders, of her own individuality, and of her mission to the world. For in proportion as she lost her place as a nation, in that proportion was her great vocation realized. With all the bad that came from intimacy with these outside nations, there came much that was good. This good, while not sufficient to save Northern Israel from destruction, was handed down in various ways to the great advantage of posterity.

4. The religious zeal of the times was marked; but while outwardly flourishing, there was corruption within. Tainted with impurity, abounding in pagan customs, given over to magic, necromancy, and superstitious rites of every kind, the more rigidly it was observed, the less of true religion really existed. The immorality of the period was most flagrant; shameless sensuality prevailed everywhere. Violence and robbery, murder and corruption were rampant.

5. It is, however, the period of all periods in Israelitish history, in which the prophet has largest place. It is true that he is always in opposition to the governing power; but his opposition is so strong that it means a large measure of control. He was Israel's adviser, and had his guidance been freely accepted the pages of history would have told a far different story. At the same time, these changes in government and these many wars with hostile neighbors, this transition in method of life, and the opportunities afforded by increased wealth, this position as a world-power in contact with other world-powers; even this false religious zeal, and the immoral activity of the times—all this furnishes an experience, an object lesson, a text for prophetic appeal and for the announcement of divine law, which was to educate some of those who lived then, and more of those who were to follow.

§ 58. **The Contemporaneous Literary Work** of this period is very large in quantity, and of the highest value. This, in fact, is the age in which Israel comes to literary consciousness. Our greatest difficulty lies in the abundance and the richness of this material. The following may be regarded as a rough catalogue of the most important *prophetic* material. Distinction is to be made between the literature produced in Northern Israel, and that coming from Judah. For the sake of convenience we may arrange this material in three groups:

A. *Narrative Literature*, produced in this period, which relates to times preceding 933 B. C. These works are of especial interest in that their spirit and purpose belong to the times under consideration. They were written to meet the problems of these times; and, presenting as they do the sympathies and antipathies of the period, they form a true expression of the inner thought. Here may be placed:

1. *The great prophetic narrative of Judah, J.<sup>1</sup>* This narrative begins

<sup>1</sup>Gen. 2:4b—4:25; 7:1-5, 7-10, 12, 17b, 22f.; 8:2b, 3a, 6-12, 13b, 20 f.; 18:1—20:38; 24:1-67; 29:1-14, 31-35; 30:3b-16, 22b-31a, 34-38a, 39, 40a, 40c-43; 31:1, 17, 18a, 25, 27, 31, 43f., 46, 48-50; 38:1-30; 39:1-23; 43:1-45:1a; 48:13-19; 49:1b-27; Exod. 1:8-12, 14a; 4:1-16; 5:5-6:1; 8:1-4, 8-15a, 20-9:7; 10:1-11; 11:4-8; 12:29-34, 37-39; 34:1-28; Numb. 22:3b-5a, 5c-7, 11, 17 f., 22-36a, 39; 24:1-25; etc. See also Appendix D.

with an account of creation and the fall of man, passes rapidly over the antediluvian period, dwells a little while upon the deluge and the confusion of tongues, and gives the biographies of the patriarchs in some detail. Some of the patriarchal episodes most fully described are the overthrow of Sodom and Gomorrah, the selection of a wife for Isaac, Jacob's sojourn with Laban, Judah's treatment of Tamar, the case of Joseph and Potiphar's wife, the visits of Joseph's brethren to Egypt in search of corn, and Jacob's blessing. The residence and bondage in Egypt are related together with the deliverance and exodus. The narrative then follows the history on to Sinai and incorporates at this point the smaller Book of the Covenant. In the further recital of the history especial consideration is given to the Balaam incident, the fall of Jericho, the capture of Ai, and Joshua's relief of Gibeon.

This document is characterized by: (a) a charming narrative style, (b) its naïve, anthropomorphic conception of God, (c) the use of the name Jehovah, (d) the intensely ethical and theological spirit of the narrative, (e) the presence within it of duplicate accounts of the same event, (f) its lack of chronological indications and, (g) a deep interest in the early history of the human race.

The general consensus of scholarly opinion is that while J contains much material coming from very early stages of Israel's life, it assumed its literary form some time early in the eighth century, or late in the ninth century B. C. The narrative thus reflects the ideas of the Judean prophets of the age just prior to Amos. For convenience J and E are treated in this study as single documents; it must be remembered, however, that a truer conception is that they include within themselves various strata of growth and are not the product of two particular individuals, but rather of two schools of prophetic writers.<sup>2</sup>

2. *The great prophetic narrative of Ephraim, E.* The first traces of this narrative<sup>3</sup> appear in Gen., chap. 15, in connection with the promise

<sup>2</sup>On the limits, contents, characteristics, date, and origin of J see especially: CARPENTER AND HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, pp. 97-109; DRIVER, *Introduction, etc.*, pp. 116-25; KUENEN, *The Hexateuch*, pp. 138-63, 226-61; DILLMANN, *Die Bücher Numeri, Deuteronomium, und Josua*, pp. 622-33; HOLZINGER, *Einleitung in den Hexateuch*, pp. 72-173.

<sup>3</sup>Gen. 15:1, 2, 5; 20:1-17; 21:8-21, 22-27, 31, 32, 34; 22:1-13, 19; 25:27, 29-34; 27:7b-14, 16-18a, 21-23, 30b-31a, 35-41a; 31:2, 4-16, 19-24, 26, 28-30, 32-42, 47, 51-32:2; 37:5-11, 13b, 17b, 18a, 19, 20, 22-25a, 28a-31, 36; 40:1-41:30, 32f., 35a, c, 36a, 37-40; 42:8-26, 29-37; 45:5d-8, 15-18, 21b-27; 46:2-5; 48:20-22; Exod. 1:15-2:10; 18:12-27; 20:1-23:31a; Numb. 20:14-18; 21:4b-9; 22:40-23:26; Deut. 33:1-25. See also Appendix D.

to Abraham of a great posterity. The most important sections of it include the account of Abraham and Abimelech's dealings concerning Sarah; the stories of the rejection of Hagar and her son; of the dispute concerning the well at Beersheba; of the offering up of Isaac; of the sale of Esau's birthright; of Jacob's success in securing the blessing intended for Esau; of Jacob's return from Syria to his own land; the narrative of Joseph's dream; of his going down to Egypt; of the course of events in Egypt; of the coming of Joseph's brethren and their father into Egypt; of the blessing of Joseph's sons; the account of the birth of Moses; the advice given by Jethro to Moses; the Decalogue and the Book of the Covenant; the refusal of the Edomites to permit the passage of Israel through the land of Edom; the making of the bronze serpent; the Balaam-oracles; the blessing of Moses. There is in addition much material of a more fragmentary character carrying the history on through the conquest of Canaan.

The narrative is, in general, characterized by (a) its evident interest in archæological and antiquarian subjects; (b) its representation of Jehovah as revealing his will through dreams, visions, and angels; (c) its marked interest in Northern Israel's history rather than that of the Southern kingdom; (d) a distinctly didactic or prophetic tone and purpose; (e) the use of the word *Elohim*, instead of Jehovah, as the divine name; (f) a somewhat careful and exact chronological arrangement of material.

It is generally conceded that E is of northern origin and that it assumed literary form at a time subsequent to J, perhaps in the first half of the eighth century B. C. It is thus a contemporaneous record of prophetic ideals in Northern Israel in the generation before Amos.<sup>4</sup>

3. *The J and E of Judges.*<sup>5</sup>—These sources of the Book of Judges

<sup>4</sup> On the contents, scope, character, date, and origin of the E narrative see especially: CARPENTER AND HARFORD-BATTERSBY, *The Hexateuch*, pp. 110-20; DRIVER, *Introduction to the Literature of the Old Testament*, pp. 116-26; DRIVER, *The Book of Genesis*, pp. xi-xxi; HOLZINGER, *Einleitung in den Hexateuch*, Vol. I, pp. 173-228; KUENEN, *The Hexateuch*, pp. 138-73, 226-61; DILLMANN, *Die Bücher Numeri, Deuteronomium, und Josua*, pp. 615-22.

<sup>5</sup> The following passages are assigned to J by G. F. MOORE: 1:1b, 2f., 5-7, 10c, 11-17, 19-23a, 24-36; 2:1a, 5b, 23; 3:2, 5, 6, 16-27a, 28; 6:11-19, 21-24, 34; 7:1, 7-9, 12-16, 20-22; 8:4-21, 24-27; 9:26-41; 13:2-25; 14:1-20; 15:1-19; 16:1-31a, 17:1, 5, 7-12; 18:1-14, 17-30; 19:1-6; 9f., 12, 14-23, 25-30; 20:1, 3-8, 18f., 29, 36-41, 44, 47; 21:1, 15-23; and the following to E: 4:6-22; 6:33, 36-40; 9:1-25, 42-55; 11:1, 3-11, 30-40; 12:1-6; 17:2-4, 7, 11; 18:2-4, 8f., 15, 31; 19:7f., 10, 12f., 15.

originated during the first or second century of this period. Whether or not they formed a part of the J and E of the Hexateuch cannot be definitely determined, but in any case they come from the same school of prophetic narrators, and show the light in which these interpreters of history looked upon events and movements of comparatively recent times.<sup>6</sup>

4. *The earlier Samuel Narrative* (see § 45, 1), dealing with the history of the times of Saul and David, and having value for this period because the writer's purpose and point of view appear so plainly in his selection and use of materials and in the general attitude assumed toward these great leaders of former times.

5. *The later Samuel Narrative* (see § 45, 2), covering the same period as the earlier narrative, but reflecting a more highly developed stage of thought and feeling and characterized by a distinctly prophetic spirit.

6. *The various narratives and documents in Kings* relating to David and Solomon, 1 Kings, chaps. 1-11. Chaps. 1 and 2, dealing with the last acts of David, really belong to the books of Samuel and express the same ideas as the sources of Samuel. Chaps. 3-11 include several sources (§ 45, 5), among the earliest of which are: (a) an early life of Solomon, the purpose of which seems to have been to emphasize the great wisdom and power of Solomon, and (b) still older annalistic records of Solomon's building operations, and various other matters. These are of interest and value as showing the thought of the times concerning the life and work of Solomon. The pieces, thus included, represent in truest fashion not only (1) the general purpose and spirit of 933-721 B. C., or some special sub-period in these two centuries; but also (2) a definite and separate development of prophetic growth and prophetic literary expression, standing between the earlier work of Elijah and Elisha, and the later activity of Amos and Hosea.

§ 59. **Constructive Study.**—In the case of each of the documents treated in § 58:

1. Ascertain the various views concerning the time of its origin,

<sup>6</sup>On the sources of Judges see the commentaries of G. F. MOORE, BUDDE and NOWACK, and also MOORE, art. "Judges," *Encyclopædia Biblica*; KÖNIG, art. "Judges," HASTINGS'S *Dictionary of the Bible*; MOORE, *Judges* (Polychrome Bible); STADE "Zur Entstehungsgeschichte des vordeuteronomischen Richterbuches," *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. I. pp. 339-43; DRIVER, *Introduction to the Literature of the Old Testament* (1897), pp. 160-72; FRANKENBERG, *Die Composition des deuteronomischen Richterbuches* (1895); MARQUART, *Fundamente der israelitischen und jüdischen Geschichte* (1896).

together with the grounds upon which its assignment to this period rests.

2. Separate carefully any portions which may fairly be regarded as having had their origin later than 721 B. C. and indicate the reasons for this separation.

3. Try to determine the particular portion of this period in which the piece originated, and study the historical environment out of which it came.

4. Endeavor by continuous reading of each document by itself to secure a clear conception of the document as a whole.

**§ 60. The Covenant Code.**—(Exod. 20:23—23:33). This is a series of laws arranged in groups of five and representing the ideas and usages that had come into existence and received general acceptance between the days of Moses and some time in the eighth or ninth centuries B. C. at the latest. This code is characterized by (a) the comparatively primitive character of many of its requirements; (b) the agricultural background reflected in its laws; (c) the predominance of ethical and secular elements in the legislation, almost to the exclusion of ritualistic details; (d) its harmony with the teachings of the earlier prophets.

On the Covenant Code see especially: BRIGGS, *Higher Criticism of the Hexateuch*, pp. 211-32; NAUMANN, "Der Dekalog und das sinaitische Bundesbuch im inneren Zusammenhange dargestellt," *Zeitschrift für kirchliche Wissenschaft und kirchl. Leben*, Vol. IX (1888), pp. 551-71; BAENTSCH, *Das Bundesbuch* (1892); ROTHSCHILD, *Das Bundesbuch und die religiösgeschichtliche Entwicklung Israels* (1888); BUDDE, "Bemerkungen zum Bundesbuch," *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. XI, pp. 99-114; KRAETZSCHMAR, *Die Bundesvorstellung im Alten Testament* (1896), pp. 70-99; KUENEN, *The Hexateuch*, pp. 50 f., 167, 245; W. STAERK, *Das Deuteronomium* (1894), pp. 32-57; L. B. PATON, "The Original Form of the Book of the Covenant," *Journal of Biblical Literature*, Vol. XII (1893), pp. 79-93; STEUERNAGEL, "Der jehovistische Bericht über d. Bundesschluss am Sinai," *Theologische Studien und Kritiken* (1899), pp. 319 ff.; G. F. MOORE, art. "Exodus," § 4, *Encyclopædia Biblica*, Vol. II (1901); CORNILL, *Einleitung in das Alte Testament* (1891), pp. 73-75; W. R. HARPER, *The Priestly Element in the Old Testament* (1905), §§ 20, 169; IDEM, *Amos and Hosea*, pp. lxiv-ix; and the commentaries of BAENTSCH and HOLZINGER on Exodus, *in loc.*

**§ 61. Constructive Study.**—Take up the Covenant Code and consider in general: (1) its place in the history of Hebrew legislation; (2) the stage of civilization reflected in its social and religious ideas; (3) its relation on the one hand to the work of the priests, on the other to that of the prophets.

**§ 62. B. Narrative Literature**, produced in this period, which describes selected features of the period—in other

<sup>1</sup> Kings 12:1-20, words, contemporaneous history. This is found chiefly 25, 28, 29; 14: 25-28, 30. in 1 Kings, chap. 12—2 Kings, chap. 17.<sup>7</sup>

1. *Old material in 1 Kings 12:1—14:18*, relating to the disruption and the subsequent history of the Northern kingdom, coming from the pen of a Northern writer. Note that he places all the blame for the disruption upon Rehoboam, and holds the conviction that the right to choose their king is a prerogative of the people.

<sup>1</sup> Kings, chaps. 17-19 and 21.

2. *Northern or Ephraimite stories concerning Elijah and his work*, setting the prophet forth as the representative of Jehovah in successful opposition to the policy of a wicked king and the sensuous tendencies of a corrupt people. The narratives are characterized by freshness and vigor and directness of aim. The stories are marked by unity of style and purpose and have very few later accretions. They come from a comparatively early time as appears, *e.g.*, (a) from the fact that they do not oppose the calf-worship of Jeroboam II. as did Hosea; (b) they know nothing of the Deuteronomic prohibition of local sanctuaries; (c) the statement in 1 Kings 19:3 that "Beersheba belongeth to Judah." On the other hand the stories are not contemporaneous with the events they describe and do not purport to be the records of eyewitnesses. They may with reasonable certainty be assigned to the period about 800 B. C.

<sup>1</sup> Kings, chaps. 20, 22; 2 Kings, 9:1—10:27.

3. *Northern or Ephraimite stories of the Northern kingdom*, characterized by a more favorable estimate of Ahab than that prevalent in the stories concerning Elijah, and concerned with the revolution under Jehu, not as though coming from an active participant and sympathizer with the efforts of the reforming party, but rather from an outsider without any special prophetic tendencies. Apart from a few later accretions these stories may be assigned to the same general period as the foregoing.

<sup>2</sup> Kings 2: 1-8: 15; 13: 14-21.

4. *Northern stories of Elisha and his work*.—In these stories Elisha is the center of interest. They are of

<sup>7</sup> For the analysis of the Books of Kings see the works cited in § 45, note 2, and also STADE, *Akademische Reden und Abhandlungen* (1899), pp. 143-226; STADE AND SCHWALLY, *The Books of Kings* (Polychrome Bible, 1904); WELLHAUSEN, *Die Composition des Hexateuchs und der historischen Bücher* (1889).

varied character and value, and lacking in unity of thought. They seem to have been gathered from various sources, and incorporated without being brought into perfect harmony with each other. Some of them are evidently historical sources of high value, while others are highly idealistic and poetic pictures of Elisha as interpreted by later times. Altogether they present the various aspects of Elisha's many-sided activity. The stories probably come from different times and places, but all may be supposed to have originated in Northern Israel some time about the middle of the eighth century B. C.

5. *Southern stories concerning Judah.*—These Judean narratives are based upon older sources of information, but were edited by a later hand. The different interests and conceptions of the older writers not infrequently appear in the narratives as they now stand. Their Judean origin accounts for the large share of attention given to the temple and its interests.

§ 63. **Constructive Study.**—In the case of each of the sources cited in § 62,

1. Ascertain the various views concerning the time of its origin, together with the grounds upon which its assignment to this period rests.

2. Separate carefully those portions of the piece which may fairly be regarded as having had their origin later than 721 B. C., and indicate the reasons for this separation.

3. Try to determine in what portion of this period the piece originated, and study the historical environment out of which it came.

§ 64. *C. Sermonic Literature*, coming from this period, which (1) describes the times, (2) is intended to meet the needs of the people, (3) grows out of the circumstances, historical and moral, of the particular period under consideration.

1. *An oracle concerning Moab.*—This probably comes Isa. 15:1—16:12 from a prophet of Judah, older than Isaiah, living when Jeroboam II. (2 Kings 14:25) subdued Moab, about 775 B. C.<sup>8</sup> The writer evidently sympathizes with the

<sup>8</sup> This has been the more commonly accepted opinion; so, e. g., HITZIG (who ascribed the prophecy to Jonah, and was followed by KNOBEL, MAURER, BAUR,

Moabites (15: 5, 16: 10, 11). Isaiah himself, perhaps in 734 B. C., in connection with the incursion of Tiglath-pileser, or in 712 B. C., when Moab was intriguing with Egypt and Philistia, may have (*a*) reaffirmed its fulfilment (16: 13, 14), and at the same time (*b*) have inserted 16: 4b, 5. The discourse is somewhat fragmentary and obscure. Its most striking characteristic is the frequent use of paronomasia (sixteen cases).

15: 1-9.

16: 1-6.

16: 7-12.

16: 13, 14.

Amos 7: 1-9.

7: 9; 7: 14.

7: 10-13, 14-17.

8: 1, 2b.

8: 4-14.

9: 1.

9: 2-8b.

A great calamity is to befall Moab; her people will be stricken with fear, and will flee in terror toward Edom. If now Moab would submit to the house of David in Jerusalem, protection would be secured. But Moab is too proud to do this; and therefore destruction is certain. "The prediction of long ago," says the later prophet, "will soon be fulfilled; in fact, within three years."

2. *The visions of Amos*, in which he sees the destruction, at first delayed, but finally executed, probably constituted his call to the work of the prophet. Compare the similar experiences of Hosea (chaps. 1-3), Isaiah (chap. 6), Jeremiah (chap. 1), Ezekiel (chap. 1). The prophet's definite statement, in poetical form, of the destruction of Jeroboam's house, and his denial that he is a member of a prophetic society, furnish the key to an understanding of the entire book. After the two pieces, in which is related his encounter with Amaziah, there follow two other visions, the first of which is entitled the vision of *the basket of ripe fruit*, with an explanatory discourse emphasizing the approaching catastrophe; the second, the vision of *the broken altar*, with a most passionate description of the ruin which is at hand.<sup>9</sup>

THENIUS, *et al.*), DEWETTE, EWALD, UMBREIT, REUSS, KUENEN, WELLHAUSEN (*Encyclopædia Britannica*<sup>9</sup>, Vol. XVI, p. 535); W. R. SMITH (*Prophets of Israel*, pp. 91 f., 392), DILLMANN, G. A. SMITH, DRIVER (*Introduction*, etc., pp. 215 f.), SKINNER. Others have held that this was a prophecy revealed to Isaiah early in his career, and that at the time of his final utterance of it he received the further revelation of its fulfilment within three years (so, *e. g.*, DELITZSCH, ORELLI). Still others make it post-exilic; so, *e. g.*, SCHWALLY (*Zeitschrift für die alttestamentliche Wissenschaft*, Vol. VIII, pp. 207 ff.); DUHM, CHEYNE (*Introduction*, etc.), MARTI.

<sup>9</sup> Chap. 9: 8c-15 must be assigned to a prophet living at a much later day than Amos.

3. *The fate of the nations*, with whom Israel has been 1:3-5, 6-8, 13-15. brought into relationship, viz., Syria, Philistia, Ammon, 2:1-3. Moab,<sup>10</sup> is destruction, because they have transgressed the universal laws of morality. Will not the same judgment come upon Israel, who has been guilty of the most 2:6-8. cruel injustice and oppression, notwithstanding Yahweh's 2:9-12. many efforts to build and strengthen her? A calamity is 2:13-16. coming which none will escape. The climax in the enumeration of countries is found in Israel. The same laws which apply to other nations must apply also to Israel.

4. *Amos's great message*, contained in his visions (chaps. 7, 8, 9), and serving as the subject of his introductory sermons, (1, 2), is simply repeated again and again in his remaining sermons. These are (1) As everyone fears 3:1-8. when the lion roars, so everyone ought to understand that destruction is at hand when Yahweh has announced the fact; (2) Samaria's doom has been decreed, viz., an 3:9-4:3. adversary; nothing left; the altars destroyed; the women carried into captivity; (3) Effort of every kind was put 4:4-13. forth to bring Israel to her senses, but she would not understand and return; (4) The virgin Israel will fall 5:1-6, 8, 9. never again to rise up, because she would not seek Yahweh;<sup>11</sup> (5) Israel, because of her transgressions, will 5:7, 10-17. come to grief; (6) Woe upon those who pray for Yahweh's 5:18-6:14. day; woe upon Samaria for her recklessness and indifference; Yahweh swears by himself that he will crush Israel, by sending against her a hostile nation.

On the Book of Amos see the commentaries of W. R. HARPER (*International Critical Commentary*; 1905); G. A. SMITH (*Expositor's Bible*); DRIVER (*Cambridge Bible*); MITCHELL, ORELLI, WELLHAUSEN, NOWACK (*Kleine Propheten*); MARTI (*Dodekapropheton*); and also W. R. HARPER, *The Structure of the Text of the Book of Amos* (1904); CHEYNE, art. "Amos," *Encyclopædia Biblica*; G. ROTHSTEIN, "Amos und seine Stellung innerhalb des israelitischen Prophetismus," *Theologische Studien und Kritiken*, April, 1905; VALETON, *Amos und Hosea*; DAVIDSON, *Expositor*,

<sup>10</sup> The statements concerning Tyre (1:9, 10), Edom (1:11, 12), Judah (2:4, 5) come probably from a later day.

<sup>11</sup> Vss. 8, 9 are from a later prophet.

March and September, 1887; TAYLOR, art. "Amos," HASTINGS'S *Dictionary of the Bible*; BAUMANN, *Der Aufbau der Amosreden*; LÖHR, *Untersuchungen zum Buch Amos*; MEINHOLD, *Studien zur israelitischen Religionsgeschichte*, Band I: *Der heilige Rest*, pp. 33-63; SEESEMANN, *Israel und Juda bei Amos und Hosea*; RIEDEL, *Alt-testamentliche Untersuchungen*, Vol. I, pp. 19-36; DRIVER, art. "Amos," SMITH, *Dictionary of the Bible* (2d ed.); ~~ADDEM~~, *Introduction, etc.*, pp. 313-18.

1:2-9.

5. *Hosea's domestic experience* furnishes both the introduction to the book and the prophet's call to be a prophet. He marries a wife, Gomer, who is strongly inclined to harlotry at the time of marriage; this shows itself, later, in the birth of children in sin. She is put away. After awhile she is purchased as a slave and put in a place of retention "many days." Just so Israel has become a harlot, going after other gods, and she must be punished,<sup>12</sup> that is, deprived of all opportunity for worship and for self government for "many days."

3:1-5.

2:4-7, 10-14, 19.

4:1-19.

5:1-14.

5:15-7:7.

7:8-8:3.

8:4-14.

9:1-9.

6. *Hosea's sermons*, when properly restored, are found to be models of poetic and logical skill. In one after another he deals with the sins of his times, and endeavors, although ineffectually, to lead the people to a correct knowledge of Jehovah: (1) Israel is led on in wickedness by the priests, who encourage the people in idolatry and adultery. Let Judah beware of Israel doomed to death. (2) Israel is led astray by priests ignorant of Jehovah and therefore faithless to him. Twofold punishment will come: from without, an invading army; from within, anarchy and corruption. (3) Israel's blind and fitful repentance is not sufficient to remove the guilt which will one day be manifest to all; the situation is one of iniquity, as is plainly seen in the assassinations that are taking place, the confusion and desperation on every side. (4) Israel, in seeking aid from foreign nations, has abandoned Jehovah, and will in turn be abandoned to destruction by him. (5) Israel's self-appointed kings and her stubborn idolatry are displeasing to Jehovah and will bring destruction. (6) She shall go into exile and be deprived of all her accustomed social and religious

<sup>12</sup>Chap. 2:8, 9, 16-18, 20-25, 1-3 are four separate and later voices describing Israel's return to Jehovah and his acceptance of her.

privileges. (7) Israel is corrupt; the life of old as well as young is licentious. (8) Israel is wicked in proportion to her prosperity; but an end is coming of all that she has falsely trusted. (9) Israel's history is one of sin and guilt; the fruit of such seed is a sad harvest; viz., desolation, destruction, and death, even that of the king. (10) But yet Israel is a child, and Jehovah his father, with all a father's love in spite of ingratitude and desertion. (11) The falsity and faithlessness of Israel from the very beginning must bring retribution and ruin. (12) Israel shall be utterly destroyed and condemned to Sheol. (13) An exhortation to repentance and words of hope.

On the Book of Hosea see: the commentaries by W. R. HARPER (*International Critical Commentary*, 1905); G. A. SMITH (*Expositor's Bible*); CHEYNE (*Cambridge Bible*); EWALD, HITZIG, ORELLI, WÜNSCHE, SIMSON, WELLHAUSEN (*Kleine Propheten*); NOWACK (*Kleine Propheten*); MARTI (*Dodekapropheton*); VALETON (*Amos und Hosea*); and also W. R. HARPER, *The Structure of the Text of the Book of Hosea* (1905); OETTLI, *Amos und Hosea* (1901); MEINHOLD, *Studien zur israelitischen Religionsgeschichte*, Band I: *Der heilige Rest*, pp. 64-88; SEEEMANN, *Israel und Juda bei Amos und Hosea nebst einem Excurs über Hos. 1-3*; RIEDEL, *Alttestamentliche Untersuchungen*, Vol. I, pp. 1-18; DAVIDSON, art. "Hosea," HASTINGS'S *Dictionary of the Bible*; W. R. SMITH AND MARTI, art. "Hosea," *Encyclopædia Biblica*; DRIVER, *Introduction*, etc., pp. 301-7.

7. *The call of Isaiah* occurred about 740 B. C.; the Isa., chap. 6. story of this call was not made public before 730 B. C.; its form and position show that it was intended to serve as an explanation and justification of the severe and terrible prophecies which precede it (viz., chaps. 2-5). The wording of the chapter shows that the prophet had been preaching several years before the publication of this call. It includes two parts: (1) A vision of the glory of the 6:1-7. Holy One of Israel; from this we learn Isaiah's conception of God; (2) The commission of the prophet, viz., to 6:8-13. be a *preacher to his people*, but without success, until the sin-stricken nation shall be purged by the devastation of an invader; the outcome of this period of purification will be a "holy seed," something indestructible.

8. *The ideal and the real*, as they presented them- Isa. 2:2-4.

2:5-8.

2:9-17.  
2:18-21.  
2:22-3:15.

3:16-4:1.

5:1-7.

5:8-10, 11-17, 18,  
19, 20, 21, 22, 23.

5:24.

selves to Isaiah, about the year 735 B. C., when he was beginning his work as preacher, are described most vividly in chaps. 2-4: (1) Israel's religion, in the future, will have the place of pre-eminence among the world's nations and will bring universal peace;<sup>13</sup> but (2) this cannot be realized in the present condition of luxury, infidelity, and idolatry; there must first come a *judgment* upon Palestine which will fall upon everything in which the nation has wrongly placed its dependence, whether (a) inanimate objects, which shall be brought low, or (b) idols, which shall be destroyed, or (c) society, of which the entire collapse may be expected, or (d) women, whose luxurious tastes have brought ruin upon themselves and their husbands—all must be purged; but, after this punishment has been meted out, (3) the ideal condition will be realized, the *remnant* will once more prosper; those who constitute the citizenship of Zion will be pure and holy—all this when the present filth of Zion has been purged.<sup>14</sup>

Isa., chap. 5.

9. *The parable of the vineyard and its fruit* is one of Isaiah's most characteristic sermons and was preached about 735 B. C.: (1) The prophet sings a song—he calls it a song of love, in which he describes a vineyard (Israel), carefully prepared and planted with the choicest vines by its owner (Jehovah). This vineyard, expected to produce grapes, yields only *wild* ones, nothing more than would have grown without care and without protection. What will follow? Utter destruction of the vineyard by its owner. But (2) of what kind of sinners is Israel made up? (a) Avaricious monopolists; (b) dissolute debauchees; (c) presumptuous fools; (d) perverters of truth; (e) self-conceited skeptics; (f) corrupt officials. (3) These will all be destroyed in Jehovah's indignation.

10. *The collapse of Israel* is described in a poetic utterance found in 9:8—10:4 with 5:25-29 as a conclu-

<sup>13</sup>This passage, found likewise in Mic. 4:1 ff., was probably placed here by a later prophet, to soften the very severe statements that follow.

<sup>14</sup>In this passage 2:5, 20, 22; 3:10 f., 18-23, 25 f.; 4:5 f. are probably from a later prophet.

sion. The feature of the poem is its refrain which is repeated at the close of each stanza: (1) Foreign foes 9:8-12. will inflict irreparable injury; but without avail. (2) 9:13-17. Merciless pestilence will bring indescribable suffering. (3) Internal strife will introduce ruin and disaster. (4) 9:18-21. Death or captivity is awaiting one and all of them. But 10:1-4. none of these afflictions has brought Israel to her senses; she continues as before, and Jehovah's hand is still outstretched. Therefore, now, (5) they shall be given over 5:26-30. to the worst of enemies; an army marching swiftly, with perfect outfit, ready for action, invincible, shall come and take them away.<sup>15</sup>

11. *The Syro-Ephraimitish war* (735-734 B. C.) furnished the occasion for some of Isaiah's most interesting work: (1) Israel and Syria propose to force Judah into a 7:1. triple alliance against the aggression of Assyria. (2) 7:2. Judah and Jerusalem are in great distress. (3) Ahaz, 7:3-9. who is inclined to join hands with Assyria, is told by Isaiah that he need not fear; the doom of Israel and Syria is at hand; they cannot injure Judah. (4) Because 7:10-17. Ahaz is skeptical, a sign is given—the child (*God-is-with-us*), and before this child is old enough to distinguish good from evil, Israel and Syria will be forsaken, and Judah, likewise, will be called to suffer. (5) A great 7:18-25. devastation will come upon Judah, because of the conflict between Assyria and Egypt, and the land will become a ruin. (6) Yes, let the people know that Israel and Syria 8:1-8. will be laid waste before Maher-shalal-hash-baz, the prophet's son born a little later, is two years old; and this calamity to the nation in the north will include also Judah in the south. (7) In these days of disaster let not 8:11-15. the lack of faith of the people find a place in the heart of the prophet or his disciples; Jehovah is the only source of help. (8) In these days of darkness, men must not 8:16-22. resort to the dead, but to the "direction and the admonition." (9) But a day of brightness is coming in which 9:2-7. the most northern tribes (just carried into captivity), will have first share. Instead of darkness there will be light; instead of grief, joy; for the tribes, taken into

<sup>15</sup> The position of 10:1-4 is not satisfactory logically. See MITCHELL, p. 222.

captivity, will throw off the yoke, for Assyria's armies will have been destroyed. The instrument of deliverance will be the *child*, the Prince of Peace, through whom justice and peace will endure forever.

17:1-11. 12. *The fall of Damascus and that of Samaria* are treated likewise in two short pieces: (1) The oracle on Damascus: (a) Damascus and Ephraim will soon perish; but (b) a remnant will escape that will be faithful to Jehovah; (c) Ephraim falls because she has forsaken Jehovah and adopted foreign cults. (2) Samaria in all her haughtiness is doomed to destruction at Jehovah's hand.

28:1-6.

On the book of *Isaiah* see especially: the commentaries of DELITZSCH, EWALD, G. A. SMITH (*Expositor's Bible*); SKINNER (*Cambridge Bible*); CHEYNE, ORELLI, DUHM, MARTI, DILLMANN, KITTEL, MITCHELL, and also CHEYNE, *Introduction to the Prophecies of Isaiah*; DRIVER, *Isaiah, His Life and Times* ("Men of the Bible Series"); G. A. SMITH, art. "Isaiah," HASTINGS'S *Dictionary of the Bible*; CHEYNE, art. "Isaiah," *Encyclopaedia Biblica*; C. H. H. WRIGHT, art. "Isaiah," SMITH'S *Dictionary of the Bible* (2d ed.).

1:1-7;

1:8-15.

2:1-5.

2:6-10.

2:11.

3:1-4, 5-8, 9-12. 13. *Micah*, a co-worker of *Isaiah*, brought up in a country home (1:1, 14), and speaking from the point of view of the masses, rather than that of the upper classes, begins his work before 721 B. C. (1:6). Unlike *Isaiah* he has little or no interest in the political situation.<sup>16</sup> The essence of his utterance is rebuke and denunciation: (1) Jehovah is coming with judgment against Samaria and Jerusalem because of the wickedness which is seen in the cities, especially Samaria; but the judgment will come also upon Jerusalem and upon the country in which the prophet's own home lies. (2) The sin consists in the outrageous conduct of those in power, who rob their poorer neighbors that they may become richer. Just so they in turn will be robbed by foreign invaders. Notwithstanding their remonstrance, they shall be carried away, because they plunder my people. (3) The kind of a prophet Israel desires is one who speaks false things. (4) The ruling classes are devouring savages; the softly speaking prophets shall be confounded,

the prophet's own work shall stand; the national sins are grievous; Zion shall be plowed as a field.

<sup>16</sup>Only chaps. 1, 2:1-11 and 3:1-12 may be assigned to *Micah*.

On the Book of Micah see especially the commentaries by CHEYNE (*Cambridge Bible*); G. A. SMITH (*Expositor's Bible*); NOWACK (*Kleine Propheten*); WELLHAUSEN (*Kleine Propheten*); MARTI (*Dodekapropheton*); ELHORST, EWALD, HITZIG, ORELLI, and also DRIVER, *Introduction to the Literature of the Old Testament*, pp. 325-34; RYSEL, *Untersuchungen über die Textgestalt und die Echtheit des Buches Micha* (1887); W. R. SMITH AND T. K. CHEYNE, art. "Micah," *Encyclopaedia Biblica*; STADE, "Bemerkungen über das Buch Micha," *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. I, pp. 161-71; III, 1-16; IV, 291-97; NOWACK, art. "Micah," HASTINGS'S *Dictionary of the Bible*; TAYLOR, "The Message of Micah," *Biblical World*, Vol. XXV (1905), pp. 201-14.

**§65. Constructive Study.**—In the case of each piece or group of pieces cited in §64, 1-13, consider (1) the characteristics of style which it presents; (2) its strophic structure and poetical form; (3) any external features or historical allusions which show its relationship to the times to which it is assigned.

**§66. Additions and Insertions** have been made in the prophetic writings by writers of a date later than that of the original author. This fact is now generally acknowledged,<sup>17</sup> although there is not always entire agreement as to the particular passages which may be called late. These insertions and additions are of several kinds:

1. Sometimes a single verse or phrase is introduced by way of explanation, or for the purpose of adding a new fact of history bearing upon the preceding passage. This may be the work (*a*) of someone who has placed on the margin of the MS. a phrase which later finds its way into the text itself; the reader or writer, by this addition, interprets, as it were, the prophecy or expands it, or brings it up to date; or (*b*) of the editor of the collection who makes such an insertion to enable him to fit together two or more passages not closely connected.

2. Sometimes the addition or insertion consists of a complete or partially complete discourse, introduced by an editor because it is (*a*) similar to the original passage, or (*b*) in contrast with it, or (*c*) needed in view of later information or doctrinal idea, to make it more complete from the editor's point of view, or (*d*) serves as an introduction. The principal additions to Isaiah's discourses (delivered before 721 B. C.) are given above. The fol-

Isa. 2:20; 3:1b;  
5:30; the words  
*King of As-*  
*syria*, 7:17,  
20; 8:5.

Isa. 2:5; 7:8b;  
9:14f.

Isa. 3:10f., 18-23;  
25, 26; 4: 5, 6;  
9:1 (exc. first  
phrase), 2,  
Isa. 1:1; 2:1.

<sup>17</sup> Cf. CARPENTER AND HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, p. 110, lines 1-8.

lowing are the more important passages recognized as late in Amos, Hosea, and Micah, chaps. 1-3:

- a) Amos 1:1; 1:2; 1:9 f.; 1:11 f.; 2:4 f.; 4:7b, 8a; 4:13; 5:8 f.; 6:2; 6:9-11a; 8:6; 9:6 f.; 9:8c-15.
- b) Hosea 1:1; 1:7; 2:1-3; 2:6; 2:8 f.; 2:12; 2:16-18; 2:20-25; 3:5; 6:11; 8:1b, 10, 14; 9:9; 10:3 f., 11b, 14b; 11:8b, 9a, 10b, 11; 12:1b, 4b-7, 13, 14; 14:6, 7, 9.
- c) Micah 2:11 f.

§67. **Constructive Study.**—Take up some of the passages (see above) supposed to be late, and (1) ascertain the grounds on which the assignment to a later date is alleged to rest; (2) determine the purpose sought to be gained by the later writer, or editor, in making the addition.

§ 68. **Later Literary Sources** furnishing information concerning this period, and aiding toward a better understanding of (1) the institutions, (2) the movements, (3) the utterances of the principal characters are to be found as follows:

1 Kings 12:20-24;  
12:33 — 13:34;  
14:1-18; 2 Kings  
1:9-16; 14:23-  
29; 15:1-4, 5,  
17:7-20.

1. Later traditions in Kings, *e.g.*, the story of Rehoboam's purpose to recover Northern Israel by force of arms; the story of the prophet's denunciation of the altar at Bethel; the prophecy of Ahijah concerning Jeroboam's son Abijah; the sending of the companies of troops to seize Elijah; the account of the reigns of Jeroboam II. of Israel and Azariah of Judah; the explanation of the fall of Samaria.

2 Chron. 14:9-15;  
20:1-30; 26:16-  
20.

2. Later traditions in Chronicles, consisting in large part of (a) earlier materials worked over by the Chronicler (*e.g.*, the accounts of Asa's victory over the Cushites, Jehoshaphat's victory over Moab and Ammon, and the infliction of leprosy upon Uzziah), and to a much less extent of the original contribution of the Chronicler himself, consisting chiefly of editorial modifications, and the general handling of the material in such a way as to make it represent the Chronicler's own point of view.<sup>18</sup>

§ 69. **Constructive Study.**—It is important to make use of these later traditions, and to this end it is suggested that, in the case of the sources indicated in § 68, the student—

<sup>18</sup>For discussions of the sources of Chronicles see the literature cited in § 45, note 3.

1. Secure from some authority the actual Scripture material which scholars are accustomed to regard as included in each.
2. Consider the various points which are thought to be characteristic of them.
3. Study closely the times in which they are claimed to have had their origin, and the important ideas of those times.
4. Note the "traditions" given concerning the period which forms the basis of this study, and distinguish the sympathies and antipathies which have been transferred from the later period.
5. Sum up briefly the essential events and ideas which, after due allowance has been made for such transference, may fairly be regarded as belonging to the period under consideration.

§ 70. **The Monumental Sources** illustrating the period 933-721 B. C. are very abundant. They may be grouped as follows:

1. *Egyptian*.—A bas-relief on the southern wall of the temple of Amen at Karnak representing Shishak as subduing his enemies, and giving the names of several cities in Israel and Judah conquered by him upon his raid in the days of Rehoboam (1 Kings 14:25-28).

On this inscription and the bearings of Egypt on Israelitish affairs see: DRIVER, in HOGARTH'S *Authority and Archaeology*, pp. 87 f.; PRICE, *The Monuments and the Old Testament*, pp. 140-42; PATON, *Early History of Syria and Palestine*, pp. 192 f.

2. *Assyrian*.—(a) The Monolith Inscription of Shalmaneser II. containing his account of the battle of Karkar (854 B. C.), and mentioning Ahab of Israel as one of the allied kings arrayed against him and defeated. (b) The Black Obelisk of Shalmaneser II. representing "Jehu son of Omri" as prostrating himself before Shalmaneser and bringing him tribute. (c) The tribute of Jehu is mentioned also by Shalmaneser II. in an inscription on a paving-stone from Calah. (d) Adad-nirâri III. (812-783 B. C.) includes "the land of Omri" in the list of countries subjugated in one of his campaigns. (e) A comparison of the statement of the Babylonian chronicle concerning this period, with a corresponding statement of a list of the Babylonian dynasties establishes the identity of the biblical Pul (2 Kings 15:19) with Tiglath-pileser III. (f) Tiglath-pileser III. mentions Menahem as paying tribute in 738 B. C., and names "Azriyahu of Ya'udi" as having joined forces with Hamath against him and having been repulsed. Until within recent years Azriyahu was supposed to be Azariah or Uzziah, king of Judah, but it seems more probable that a king of a region in Northern Syria is here alluded to. Tiglath-pileser further describes the expedition against Damascus and Northern Israel made in response

to the request of Ahaz of Judah and states that he slew Pekah and appointed Hoshea as king of Israel (2 Kings 16:7 ff.). Tiglath-pileser also includes Ahaz of Judah among his tributaries in the year 728 B. C. (g) Sargon, the successor of Shalmaneser IV. who began the siege of Samaria, tells of his capture of the city and the deportation of its inhabitants, and in three different passages of his inscriptions speaks of having settled various peoples in Samaria (2 Kings, chap. 17).

For the Assyrian inscriptions and the significance of Assyria in this period see especially: R. F. HARPER, *Assyrian and Babylonian Literature*, pp. 33-64; DRIVER, in HOGARTH'S *Authority and Archaeology*, pp. 92-102; PRICE, *The Monuments and the Old Testament*, pp. 148-75; BALL, *Light from the East*, pp. 158-80; WINCKLER UND ZIMMERN, *Die Keilinschriften und das Alte Testament* (3d ed. 1902), pp. 41-66, 171-75, 240-70; G. S. GOODSPEED, *A History of the Babylonians and Assyrians* (1902), pp. 185-247; McCURDY, *History, Prophecy, and the Monuments*, Vol. I (1895), pp. 261-401; PATON, *Early History of Syria and Palestine* (1901), pp. 199-245; ROGERS, *A History of Babylonia and Assyria*, Vol. II (1900), pp. 72-157; A. JEREMIAS, *Das Alte Testament im Lichte des alten Orients* (1904), pp. 289-303; T. G. PINCHES, *The Old Testament in the Light of the Historical Records of Assyria and Babylonia* (2d ed. 1903), pp. 327-64.

3. *Moabite*.—The inscription of Mesha, King of Moab, discovered at Dibon in 1868, and containing an account in Mesha's own words of the revolt of Moab from Israel mentioned in 2 Kings 3:4, 5.

On the inscription of Mesha see especially: DRIVER, *Notes on the Hebrew Text of the Books of Samuel*, pp. lxxxv-xciv; DRIVER, art. "Mesha," *Encyclopædia Biblica*; BENNETT, art. "Moab," HASTINGS'S *Dictionary of the Bible*; BALL, *Light from the East*, p. 240; PRICE, *The Monuments and the Old Testament*, pp. 142-47; STADE, *Geschichte des Volkes Israel*, Vol. I, pp. 532-36; LIDZBARSKI, *Handbuch der nordsemitischen Epigraphik*, pp. 415 f.; G. A. COOKE, *A Text-Book of North Semitic Inscriptions* (1903), pp. 1-14; KÖNIG, *Zeitschrift der deutschen morgenländischen Gesellschaft*, Vol. 59 (1905), pp. 233-51.

4. *Aramaic*.—The inscriptions from Zinjirli dating from the eighth century B. C. furnish many illustrations of the religious and political life of Northern Syria at this time, and show the dominance of Assyria in the whole of Western Asia.

On the Zinjirli inscriptions see: G. A. COOKE, *A Text-Book of North Semitic Inscriptions*, pp. 159-85; LIDZBARSKI, *Handbuch der nordsemitischen Epigraphik*, pp. 440-44; *Ausgrabungen in Sendschirli*, ausgeführt und herausgegeben im Auftrage des Orient-Comités zu Berlin (1893), Parts I, III, pp. 44-54, IV, pp. 55-84; D. H. MÜLLER, "Die altsemitischen Inschriften von Sendschirli," *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. VII (1893), pp. 33-70, 113-140.

§ 71. *Constructive Study*.—Prepare a brief statement upon the essential facts in the life and history of Egypt, Assyria, Moab, and Syria during this period, with special reference to their bearing upon the life and thought of Israel.

§ 72. **Allusions to the Institutions** found in the writings of the period throw light upon the non-prophetic and likewise the prophetic religious thought of the times. The chief material of this kind is as follows:

1. The Priest: Exod. 20:6; 1 Kings 18:19-40; Hos. 4:6-9; 5:1; 6:9; Amos 7:10-17; Mic. 3:11; Isa. 28:7; Deut. 33:8-11.

2. The Place of Worship: Exod. 20:24 ff.; 1 Kings 2:28-30; 3:4; 6:1-38; 18:30-38; Amos 2:8; 3:14; 4:4; 5:5; 7:9, 13; 8:14; 9:1; Hos. 4:13, 15; 8:1; 9:4, 8, 15; 10:8; 12:11; Isa. 1:12; 6:1, 4; Mic. 3:12.

3. Sacrifice: Exod. 20:24; 23:18; 24:5; 34:25; 1 Kings 3:4; 12:26-33; Isa. 1:11-13; Hos. 3:4; 4:13, 19; 6:6; 8:13; 9:4; 11:2; 13:2; 1 Kings 8:5; 18:30-38; 12:26-33; Deut. 27:6b, 7; Amos 4:4 f.; 5:22-25.

4. Feasts: Exod. 34:18-25; 23:14-17; 1 Kings 8:2, 65 f.; 12:32 f.; 9:25; 2 Kings 4:23; Amos 5:21; 8:10; Hos. 2:11; 5:7; 9:5; 12:9; Isa. 1:13 f.

5. The Sabbath: Exod. 20:8-11; 23:10-12; 34:21; 21:2-11; 2 Kings 4:23; 11:5, 7, 9; Amos 8:5; Hos. 2:11; Isa. 1:13.

6. The Clean and Unclean: Exod. 23:19b; 34:26b; 22:31; 2 Kings 5:10-14; Isa. 6:5; Amos 7:17; Hos. 9:3; Isa. 1:16; 6:5.

7. Prayer: Gen. 18:22 f.; 19:18-22; 20:7, 17; 24:12-14; 25:21; 30:6, 17, 22; 32:9-12; 35:3; Exod. 3:7, 9; 5:22 f.; 8:8, 12, 29 ff.; 9:28 ff.; 10:17 ff.; 14:10, 15; 15:25; 17:4, 8-15; 32:11-14, 30-32; 33:7-11; 34:9; Numb. 10:35 f.; 11:1-3, 10-15, 18; 12:13; 14:13-19; 21:7; 23:10; Josh. 7:6-9; 10:12-14; 24:7; 1 Kings 3:6-9; 18:24-40; 2 Kings 4:33; 6:17-20.

8. The Vow: Gen. 14:21 ff.; 28:20 ff.; 31:13; Numb. 21:1-3.

9. Blessings and Cursings: Gen. 3:14, 17; 4:11; 9:25 f.; 12:3; 27:27-29, 35, 39 f.; 48:15 f.; 49:1-27; Exod. 12:32; 21:17; 23:21, 25-31; Numb. 22:6; 24:9; Deut. 33:1-29.

10. The Ban: Exod. 22:19; Numb. 21:2; Josh. 8:26.

11. The Oath: Gen. 14:22; 15:8-11, 17 f.; 21:22-24; 22:15; 24:1-3, 27; 25:33; 26:3, 26-31; 31:53; 42:15; 47:29; 50:25; Exod. 13:19; Josh. 2:12-14, 20; 6:26; 1 Kings 1:13, 17, 30, 51 f.; 2:23 f., 36-46.

12. The Fast: Exod. 34:28; 24:18; 1 Kings 21:9, 12, 27.

13. Use of Oracles, Urim and Thummim, Ephod, Lot, etc.: Gen. 24:12-14; 25:22 f.; Numb. 24:3, 15; Deut. 33:8; Josh. 16:1; 17:14, 17; 2 Kings 8:7 ff.; Amos 2:11, 16; Hos. 3:4; Isa. 15:1; 17:14; Mic. 2:5.

14. Magic, Divination, etc.: Gen. 44:5, 15; Exod. 22:17 f.; Numb. 22:7; 23:23; 2 Kings 9:22; Isa. 2:6; Mic. 3:6 f., 11.

15. Mourning Customs: Gen. 37:34 f.; 1 Kings 21:27; 20:31 f.; Amos 1:16; 8:10; Isa. 3:24; Mic. 1:8, 16.

16. Circumcision: Exod. 4:24 ff.; Josh. 5:2 f., 9.

§ 73. **Constructive Study.**—Upon the basis of the material indicated in § 72 formulate a general statement which will characterize the religious sentiment of the times as reflected in its institutions in respect to—

1. Its purity from superstition.
2. Its stage of advancement.
3. Its simplicity or complexity.
4. Its adaptation to agricultural life.
5. The presence of elements approved or disapproved by the contemporary or later prophets.
6. The presence of elements common to other Semitic religions.
7. The presence of elements peculiar to the Hebrew religion.
8. The relative importance of the religious and moral elements.

§ 74. **Make a Rapid Survey of the Great Characters and Events** of the period, with a view to determining in each case their significance as relating to the general religious thought of the times, or to the more specific form of thought represented by the prophets, viz.:

1 Kings 11:26-40;  
12:1-20

1. The revolt of the ten tribes, with the part played in this revolt by the prophets.

1 Kings 12:25—  
14:20.

2. The organization of Northern Israel by Jeroboam I., with the opportunity thus offered for the growth of prophecy.

14:25 f.

3. The invasion of Shishak; its significance to both Israel and Judah.

12:21-24; 14:30;  
15:8, 32.

4. The civil wars of Israel and Judah, their occasion, together with the gains and losses incurred therein.

15:9-24.

5. The revival in Judah under Asa; its form, character, and results for the future.

16:15-34, etc.

6. The work of Omri and his dynasty; its recognition in the Assyrian records; and its religious significance.

16:31.

7. Affiliation with Phœnicia; its occasion; its relationship to the old Canaanitish régime.

17:1-19:21.

8. The work of Elijah; its significance for later prophetic work.

9. Relations with Syria, that is, Damascus; their bearing upon the historical development of this period. <sup>1 Kings 18: 18; 20: 1-34; 22: 1 ff.</sup>

10. The beginning of relations with Assyria (the battle of Karkar); its meaning for the future.

11. Relations with Moab, and Moab's revolt. <sup>1 Kings 1: 1.</sup>

12. Relations between Syria and Assyria, and their meaning from Israel's point of view.

13. The growing strength of Baalism under Omri's dynasty. <sup>1 Kings 18: 19 ff.</sup>

14. The accession of Jehu's dynasty, with the prophetic purpose sought to be gained through it. <sup>2 Kings 9: 1-10; 36</sup>

15. Relations of Israel, Damascus, and Assyria in the times of Jehu's dynasty. <sup>2 Kings 13: 3-7; 24 ff.</sup>

16. The work of Elisha, its political, as well as its religious meaning.

17. The sons of the prophets, their earlier and their later position in prophecy.

18. The reigns of Jeroboam II. and Uzziah, as representing the highest political and commercial development reached by Israel and Judah. <sup>2 Kings 14: 23-29; 15: 1-7.</sup>

19. Amos and his work; its antecedents and its results.

20. Hosea and his work, in relation to Amos.

21. Isaiah's early work in Judah. <sup>Isa. chaps. 2-5, 6, 7, 8.</sup>

22. Micah and his work. <sup>Mic. 1: 1-3: 12.</sup>

23. The Syro-Ephraimitish war, its purpose and its issue. <sup>2 Kings 16: 1-20; Isa., chaps. 7, 8.</sup>

24. The capture of Damascus by Tiglath-pileser.

25. The attitude of Egypt in the days of the Northern kingdom.

26. The Palestinian revolt against Assyria, its occasion and the outcome.

27. The capture of Samaria by Sargon, its meaning in the development of Israelitish religion and thought. <sup>2 Kings, chap. 17.</sup>

On the history of this period see: EWALD, *History of Israel*, Vol. IV, pp. 1-200; WELLHAUSEN, *Prolegomena to the History of Israel*, pp. 457-77; KITTEL, *History of the Hebrews*, Vol. II, pp. 205-311, 329-54; KENT, *A History of the Hebrew People*, Vol. I, pp. 3-45, 57-76, 98-104; GUTHE, art. "Israel," §§ 28-32, *Encyclopædia Biblica*; F. H. WOODS, art. "Kingdom of Israel," HASTINGS'S *Dictionary of the Bible*; OTTLEY, *A Short History of the Hebrews to*

*the Roman Period*, pp. 158-92; WADE, *Old Testament History*, pp. 312-64; H. P. SMITH, *Old Testament History*, pp. 177-237; STADE, *Geschichte des Volkes Israel*, Vol. I, pp. 344-57, 519-602; GUTHE, *Geschichte des Volkes Israel*, pp. 129-94; WINCKLER, *Geschichte Israels in Einzeldarstellungen*, Teil I, pp. 133-55, 160-71.

**§ 75. Constructive Study.**—Consider the general religious progress indicated by these events and movements, and formulate the same provisionally under the heads given below. This provisional statement will be used later in securing a still more accurate expression of the thought of the period.

1. The nation's conception of Jehovah.
2. The existence of other gods than Jehovah.
3. Faith in Jehovah's power to deliver.
4. Development of methods of worship.
5. Israel's attitude toward other peoples.
6. Israel's conception of its own future.
7. Current opinion as to the rewards of righteousness.
8. Current opinion as to the consequence of sin.
9. The standard of conduct in higher and lower classes.
10. The general state of religion.
11. Means of religious propaganda.
12. The Northern kingdom, in contrast with the Southern from a religious point of view.

**§ 76. The Historical Background** of this period is before us, including, as it does, (1) the literary activity of the times, (2) the institutional history, (3) the contemporaneous history, (4) the great lives and movements inside the nation itself. Our next task is to ask and, as definitely as possible, to answer these questions: What was the actual product of prophetic activity in this historical period? What general and particular results were achieved by the prophets in connection with this historical epoch? What new truth was contributed by them? What old truth received new emphasis, and took on new expression? In brief, what did the world of thought possess at the end of this period which it would not have possessed if in the history of Northern Israel there had been no prophets?

## CHAPTER VI.

### THE PRODUCT OF PROPHECY AND PROPHETISM FROM 933-800 B. C.

§ 77. **The Prophetic Revolt in 933 B. C.**—After an examination of 1 Kings 12:1-20 and 1 Kings 11:26-31,<sup>1</sup> consider—

1. The importance of the part played in this revolt by Ahijah, together with (1) the significance of the fact that Ahijah came from Shiloh; (2) the explanation of the revolt presented by the writer himself; (3) to what extent it was, perhaps, a contest between the new civilization of Solomon's times and the narrower spirit of the past.

2. The influence which may have been exerted by such special factors as (1) the democratic spirit in general; (2) the objection to a non-elective or hereditary monarchy; (3) jealousy of the dominance of Judah and of the favor shown her by Solomon, *e. g.*, in excusing her from the obligation of providing for the king's table; (4) antagonism (in anticipation of Josiah's reformation in 621 B. C.) to the temple-worship emphasized in Jerusalem in opposition to the more liberal and popular system of local sanctuaries; (5) oppressive taxation; (6) the old cleavage between the north and south, occasioned in part by the later entrance of the southern clans into Canaan and the marked difference in the character of the two regions, as illustrated, *e. g.*, by the schism after the death of Saul, and by the conduct of Judah and Israel after the defeat and death of Absalom.

3. The definite statements attributing the revolt to the influence of the prophets, together with (1) the actual result of the revolt in so far as it affected prophecy; (2) the contrast between the situation in Northern Israel and in Judah, so far as it concerned prophecy.

4. The indorsement of the act by a later writer, and

<sup>1</sup> 1 Kings 11:29 ff.; 12:1-20; 12:15.

4:7-19.

<sup>2</sup> Sam. 19:11-15; 40-43; 20:1-22.

<sup>1</sup> The order of the narrative of Jeroboam's movements varies greatly in the Septuagint from that found in the Hebrew Bible. The two narratives should be carefully compared and estimated. See, *e. g.*, BURNEY, *Notes on the Hebrew Text of the Books of Kings*, pp. 163-69; SKINNER, *Kings* ("New-Century Bible"), pp. 443-46.

12:22-24.

Hos. 8:4; 13:11.

1 Kings, chap.  
13; 14:1-19.

his expansion of the explanation; together with (1) the further indication of the prophetic attitude through She-maiyah; (2) the different attitude held by Hosea; (3) the attitude toward Jeroboam of still later prophetism, as seen in the story of the prophet from Judah and in the story of Ahijah.

5. What is to be said to the claims, (1) that Jeroboam's practice in establishing local sanctuaries was merely the continuation of the national practice; (2) that the use of material emblems to represent Jehovah was nothing new or strange, the command against such representation being something still in the future; and (3) that the wholesale condemnation by the writer in Kings represents the opinion of a later generation, and not even that of the best contemporary thought?

See: WELLHAUSEN, *Prolegomena to the History of Israel*, pp. 457 f.; WADE, *Old Testament History*, pp. 312-23; KENT, *A History of the Hebrew People*, Vol. II, pp. 16-25; KUENEN, *The Religion of Israel*, Vol. I, pp. 198 f.; MONTEFIORE, *The Religion of the Ancient Hebrews*, pp. 83-86; SCHULTZ, *Old Testament Theology*, Vol. I, pp. 155-58; CHEYNE, art. "Jeroboam," *Encyclopædia Biblica*; WHITE, art. "Ahijah," HASTINGS'S *Dictionary of the Bible*; J. C. TODD, *Politics and Religion in Ancient Israel*, pp. 90-99; H. P. SMITH, *Old Testament History*, pp. 177-80; CORNILL, *History of the People of Israel*, pp. 93-96; KITTEL, *History of the Hebrews*, Vol. II, pp. 241-46; RENAN, *History of the People of Israel*, Vol. II, pp. 149-54; C. F. KENT, "Jeroboam and the Disruption," *Biblical World*, Vol. IV, pp. 38-48; G. A. COOKE, art. "Jeroboam," HASTINGS'S *Dictionary of the Bible*; GUTHE, art. "Israel," *Encyclopædia Biblica*, col. 2238.

SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte*, p. 92; WINCKLER, *Alttestamentliche Untersuchungen*, pp. 1-15; GUTHE, *Geschichte des Volkes Israel*, pp. 129-32; STADE, *Geschichte des Volkes Israel*, Vol. I, pp. 344-49.

Also the commentaries on Kings by SKINNER, BURNET, FARRAR, KITTEL, and BENZINGER.

§ 78. The Prophetic Work of Elijah must be gathered from traditions concerning it, in the absence of any writings from the prophet himself.

1 Kings 17:1a.

17:2-24.

18:1-18.

18:19-41.

1. Make a study of 1 Kings, chaps. 17-19, (1) noting the circumstances of Elijah's first appearance; the miraculous preservation of his life; his meeting with Ahab; the contest between the prophet and the king; Elijah's challenge to the Baal prophets and its outcome; the storm

and the prophet's flight; his journey to Horeb and his vision; his commission to Elisha; and (2) consider (a) the real point at issue between Ahab and Elijah, viz., *Baalistic corruption of Jehovah-worship*; (b) Ahab's situation and point of view; (c) the significance of the presence of so many Jehovah prophets and so many Baal prophets; (d) the rôle of Jezebel; (e) what was involved in Baalism as Elijah saw it; (f) the victory or failure of Elijah's contest; (g) the lesson of the vision at Horeb, viz., the presence of Jehovah in the *sound of gentle stillness*; (h) Elijah's accomplishment of the commission received at Horeb.

2. Examine 1 Kings, chap. 21, the story of Naboth's vineyard, (1) noting the account of the seizure of the vineyard; the prophet's message and prediction; and the fulfilment in connection with Jehu; and (2) consider (a) Ahab's character as revealed by this incident; (b) the issue here between Elijah and Ahab, viz., *righteousness in government*; (c) its later interpretation by Jehu.

3. Formulate, in the light of what has already been done, a statement covering the following points: (1) Ahab's political policy; (2) the danger which was involved in it to the Jehovah religion; (3) evidence against the supposition that Ahab really desired to substitute the Baal religion for that of Jehovah; (4) how far was it a political as well as a religious crisis? (5) did Elijah distinguish sharply between Baal and Jehovah? (6) what was Elijah's idea, in contrast with that of other prophets of his time, as to Jehovah's relation to Israel? (7) the conception of Jehovah which especially appealed to Elijah; (8) the ethical idea involved in his stand for righteous administration of the royal office; (9) the connection between this idea and his conception of Jehovah.

4. Examine later allusions to Elijah and his work, noting (1) the story of his translation; (2) the expectation of his return, as expressed in the Old Testament, and in the New Testament in connection with John the Baptist; (3) the estimate of him entertained in the days of the son of Sirach; (4) other references in the New Testament, representing him as appearing with Moses at

18:42-19:4.  
19:5-18.  
19:19-21.

18:4, 19; cf. 22:6.  
19:12.

21:1-16.  
21:17, 18, 20.  
2 Kings 9:25, 26.

2 Kings, chap. 1.

Mal. 4:5, 6;  
Matt. 17:12;  
cf. 27:47;  
Mark 15:35;  
John 1:35.

Ecclus. 48:1 ff.

Matt. 17:3;  
Mark 9:4;  
Luke 9:30.

the transfiguration of Jesus; (5) his place in Jewish tradition, as the expected guest at every Passover; (6) his place in Greek tradition, in connection with mountaine-lore; (7) his place in Mohammedan tradition, as *el-Hadir*,<sup>2</sup> the possessor of eternal youth and the champion of the rights of men.

5. Consider, still further, (1) the position of Elijah as a protestor (*cf.* the Rechabites) against the amenities of civilization, and a perpetuator of the old ideals of the nomadic life; (2) his attitude, in so far as it may be discovered, toward ritual, and toward the law as it is given, for example, in Deuteronomy; (3) his attitude toward idolatry; (4) was he a monotheist, or rather a henotheist? (5) in what particular point lay his great moral power? (6) for what, in brief, does he stand in the progress of religious life and thought?

See T. K. CHEYNE, *The Hallowing of Criticism* (1888); IDEM, art. "Prophetic Literature," *Encyclopædia Biblica*, cols. 3859-63; CORNILL, *Prophets of Israel*, pp. 29-36; W. R. SMITH, *The Prophets of Israel* (2d ed.), pp. 76-89; MONTEFIORE, *The Religion of the Ancient Hebrews*, pp. 91-94; A. B. DAVIDSON, *Old Testament Prophecy*, pp. 62-71; KITTEL, *History of the Hebrews*, Vol. II, pp. 262-70; McCURDY, *History, Prophecy and the Monuments*, Vol. I, pp. 257-59; H. P. SMITH, *Old Testament History*, pp. 187-94; J. STRACHAN, art. "Elijah," *HASTINGS'S Dictionary of the Bible*; WELLHAUSEN, *Prolegomena to the History of Israel*, 286-93; W. E. ADDIS, art. "Elijah," *Encyclopædia Biblica*; RENAN, *History of the People of Israel*, Vol. II, pp. 229-42; KENT, *A History of the Hebrew People*, Vol. II, pp. 46-54; J. C. TODD, *Politics and Religion in Ancient Israel*, pp. 195-97; WADE, *Old Testament History*, pp. 335-39; MCFADYEN, *The Messages of the Prophetic and Priestly Historians*, pp. 198-204; KUENEN, *Religion of Israel*, Vol. I, pp. 355-57; ROBERTSON, *Early Religion of Israel* (see Index); SCHULTZ, *Old Testament Theology*, Vol. I, pp. 241 f., 297; BATTEN, *The Hebrew Prophet*, pp. 171-85.

GUNKEL, *Preussische Jahrbücher*, 1898, pp. 18-51; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte*, pp. 152-58; MAYBAUM, *Die Entwicklung des israelitischen Prophetenthums*, pp. 60-76; MARTI, *Geschichte der israelitischen Religion* pp. 82-87 256; GUTHE, *Geschichte des Volkes Israel*, pp. 175-79; STADE, *Geschichte des Volkes Israel*, Vol. I, pp. 539-47; MEINHOLD, *Studien zur israelitischen Religionsgeschichte*, Band I: *Der heilige Rest*, pp. 2-32.

Also the commentaries on Kings by SKINNER, BENZINGER, KITTEL, FARRAR, and BURNEY.

<sup>2</sup> WIELAND, *Legenden*, p. 177.

§ 79. The Prophetic Work of Elisha is in sharp contrast with that of Elijah. It partakes of the wonder-element to even a greater extent. Like the story of Elijah, it is contained in narratives coming from different periods.

1. Make a study of Elisha's introduction to the prophetic office, (1) noting his call; his home and social standing; the question he asks, with Elijah's answer; his presence with Elijah in the latter's series of farewell visits to the prophetic societies; his investiture in office; his request for a double portion of Elijah's spirit; his separation from Elijah; and (2) consider (a) the significance of the fact that Elijah's work was to be completed by one who by birth and position occupied so different a social place; (b) the meaning of the symbolical action of the mantle; (c) the force of the request for a double portion; (d) the controlling motive which lies back of the story of the separation by the whirlwind.

2. Study the miracles ascribed to Elisha:

- a) The dividing of the Jordan with Elijah's mantle; 2 Kings 2:14;
- b) The sweetening of the waters; 2:19-22;
- c) The cursing of the children; 2:23, 24;
- d) The providing of Jehoram's armies with water; 3:16-20;
- e) The increase of the widow's cruse of oil; 4:1-7;
- f) The birth of a son to the Shunammite; 4:13-17;
- g) The raising of the Shunammite's son; 4:32-37;
- h) The healing of the pottage; 4:38-41;
- i) The multiplication of the loaves and grain; 4:42-44;
- j) The healing of Naaman's leprosy; 5:1-14;
- k) The smiting of Gehazi with leprosy; 5:20-27;
- l) The making of the axe-head to float; 6:1-7;
- m) The smiting of the Syrian host with blindness; 6:14-23;
- n) The rising of a corpse on touching his bones; 13:20 f.

and consider (1) the extreme cruelty of one or two, and the extreme beneficence of the great majority; (2) their close association with the work of the prophetic societies (see § 7); (3) the fact that they represent Elisha as a kind of wonder-worker (*cf.* also the traditions of Elijah and Jonah); (4) the resemblance, in some cases, to the miracles performed by Jesus; (5) the fact that we

find the miracle-stories so abundant in connection with Elijah and Elisha as compared with later prophets.

3. Examine the account of Elisha's various dealings

<sup>2</sup> Kings 3:11-20.

6:8-23.

6:24 ff.

8:7-15; 9:1-13.

13:14 ff.

with kings and rulers; (1) noting his presence in the campaign against Mesha, king of Moab; his magnanimous conduct in connection with the entrapped Syrians; his prediction of relief in the siege of Samaria by the Syrians; his interview with Hazael; his anointing of Jehu; the death-bed scene with Joash, Jehu's grandson; and (2) consider (a) his political activity and his character as a statesman; (b) his gentleness and magnanimity; (c) the responsibility of prophetism for the revolt of Jehu and its consequences; (d) the general nature of the predictions which he utters; (e) the long duration of his service.

4. Study, in particular, the revolt of Jehu as instigated by Elisha, and consider (1) the position taken by Elijah;

<sup>1</sup> Kings 21:17-24;

<sup>2</sup> Kings 9:25 f.

<sup>1</sup> Kings 19:16 f.

<sup>2</sup> Kings 2:13.

(2) the presence of Jehu when Ahab receives Elijah's rebuke; (3) the commission of Elijah as executed by Elisha; (4) the misfortunes suffered by Israel which could be interpreted as indications of Jehovah's displeasure with the attitude of Ahab and his immediate successors toward Baalism, *e. g.*, the death of Ahab in battle; the accidental killing of his son Ahaziah; the breaking out again of the Syrian wars; the revolt of Moab; (5) the actual facts of the so-called reformation; (6) the history of Baalism in Israel and Judah after this time; (7) the significance of all this for prophecy.

5. Examine later allusions to Elisha and his work,

<sup>2</sup> Kings 13:20 f.

Eccl. 48:12-14.

Luke 4:27.

noting (1) the story of restoration to life after contact with Elisha's bones; (2) the eulogy pronounced upon him by the son of Sirach; (3) the only mention in the New Testament:

<sup>2</sup> Kings 4:7, 9,  
16, 22, etc.

6. Consider: in general (1) the significance of the title "man of God" used of Elisha, in all, twenty-nine times; (2) the full sense in which he may be said to have finished the work of Elijah; (3) his relation to the prophetic societies (§§ 7, 80); (4) his visions, and his use of music in ecstasy; (5) his easy familiarity with the people and his fondness for human companionship; (6) his agricultural disposition, as compared with Elijah's "nomadic

2:11 f.; 3:15;

6:14-17;

2:19 ff.; 4:42 f.

8:1, etc.

<sup>1</sup> Kings 19:19-21.

tastes; (7) his entire lack of originality (*cf.* Elijah); (8) <sup>2 Kings 4:1 ff.</sup> was the sum of his religion "to visit the fatherless and widows in their affliction"?

See W. R. SMITH, *Prophets of Israel* (2d ed.) pp. 85, 87, 116, 131, 208; CORNILL, *Prophets of Israel*, pp. 13 f., 33; MCFADYEN, *Messages of the Prophetic and Priestly Historians*, pp. 206-12; McCURDY, *History, Prophecy and the Monuments*, §§ 239-44, 612, 935; A. B. DAVIDSON, *Old Testament Prophecy*, pp. 49, 291; TODD, *Politics and Religion in Ancient Israel*, pp. 112, 141-44, 151-56; STRACHAN, art. "Elisha," HASTINGS'S *Dictionary of the Bible*; W. E. ADDIS, art. "Elisha," *Encyclopædia Biblica*; WELLHAUSEN, *Prolegomena to the History of Israel*, p. 463; KITTEL, *History of the Hebrews*, Vol. II, pp. 214 f., 268, 278, 280 ff., 290, 292 f.; KENT, *History of the Hebrew People*, Vol. II, pp. 61-69; RENAN, *History of the People of Israel*, Vol. II, pp. 229 ff.; WADE, *Old Testament History*, pp. 336, 339, 341-43, 351 f.; MONTEFIORE, *Religion of the Ancient Hebrews*, pp. 94 f.; KUENEN, *Religion of Israel*, Vol. I, pp. 360 ff.; LIDDON, *Sermons on Old Testament Subjects*, pp. 195, 334; OTTLEY, *A Short History of the Hebrews*, pp. 173 f., 178; ROBERTSON, *Early Religion of Israel* (1896), pp. 53, 61, 84 f., 225; SCHULTZ, *Old Testament Theology*, Vol. I, pp. 241, 243, 297; H. P. SMITH, *Old Testament History*, p. 206.

DILLMANN, *Handbuch der alttestamentlichen Theologie*, pp. 167, 172 ff., 481; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte*, pp. 80, 82, 90, 150, 158 f.; MARTI, *Geschichte der israelitischen Religion*, pp. 85, 134; MAYBAUM, *Die Entwicklung des israelitischen Prophetenthums*, pp. 76-81; STADE, *Geschichte des Volkes Israel*, Vol. I, pp. 542 ff.; GUTHE, *Geschichte des Volkes Israel*, pp. 175-79.

§ 80. Other Prophets and the Prophetic Societies deserve our attention. Note must be made of (1) "the man of <sup>1 Kings 13:1-32.</sup> God who came out of Judah;" (2) the "old prophet <sup>22:9, 13-28.</sup> in Bethel;" (3) Micaiah ben Imlah; (4) Jonah ben Amitai, <sup>2 Kings 14:25.</sup> (5) the dervish who encountered Ahab; (6) Jonadab ben <sup>1 Kings 20:35-43.</sup> Rechab; and, indeed, the many whose names have not <sup>2 Kings 10:15 f.</sup> come down to us.

1. Consider (1) the fact that in the days of Elijah and <sup>1 Kings 22:6; x8:4.</sup> Elisha the prophets are numbered by hundreds; (2) the presence of a class known as nazirites, who resemble the prophets in some ways, and are spoken of by Amos in connection with them; (3) the account of another order or family founded by Jonadab, who was a co-worker with Jehu against Baalism; (4) the fact that at this time (as in that of Samuel) the prophetic societies were flourishing.

*Cf.* Judg., chap. 13; 1 Sam. 1:11. Amos 2:11 f.

<sup>2 Kings 10:15 f.,</sup>  
*cf.* Jer., chap. 35.

2. Go back to Samuel's times and recall (1) that Samuel

<sup>1</sup> Sam. 10:5.

10:9-12; 10:5.

19:19-24.

2 Kings 9:11.

<sup>1</sup> Sam. 9:6-10.

10:5; 19:20.

<sup>1</sup> Sam. 10:5;  
19:18; <sup>2</sup> Kings  
4:1, 38; 6:1;  
2:3, 5.

*Cf.* Jer. 29:26;  
20:1 f.

<sup>1</sup> Sam. 19:20.

19:18 ff.

<sup>2</sup> Sam. 6:5; Isa.  
30:29.

<sup>1</sup> Kings, chap. 18.

20:35-43.

20:41.

bands of *dervishes* wandering about, (a) with whom Saul became identified, to the amazement of his friends; (b) who stimulated their activity by music; (c) who sometimes became frenzied and stripped themselves of all outer clothing; (d) who, indeed, were called "mad" by those who knew them; (3) that these dervishes (called *nebhiim*) were wholly religious in their character, in contrast with the *seer*, who was probably secular (*cf.* the story of Saul, his servant, and the lost asses); (4) that Samuel was probably not the director of these bands in his day, but was entirely distinct from them; (5) that Elijah, one of their number, a true fanatic in the good sense, and wholly religious in his interests, rose so high above his fellows as to become their leader, and as such occupied a plane far higher than that of the order itself; (6) that these forces were organized and used by Elisha in the struggle against Baalism (*cf.* their various headquarters at Gibeah, Ramah, Gilgal, Mount Ephraim, Bethel, and Jericho).

3. Consider, now, (1) the relation which these prophetic communities or societies sustained toward the people at large and the estimate in which they were held by the people; (2) their relation, likewise, to the priests; (3) the fact that the service of "prophesying" was a joint act, presided over by one of their number; (4) the occurrence of sacred processions as at the "dwellings" in Ramah; (5) the use of music (hand-drum and pipe) as on other festal occasions; (6) the more violent exercises of the Baal-prophets; (7) the suggestion that the institution known as the prophetic order was adopted from the religion of the Canaanites.<sup>3</sup>

4. Consider, also, (1) the story of the dervish, his fanaticism, the marks between his eyes; (2) the hairy

<sup>3</sup> Consider, in this connection, the significance of the fact that the earliest known instance of prophetic ecstasy occurred at Byblos in northern Syria, that it was at the royal court, and that it was in connection with a transaction involving both religion and national policy. The incident is related by an Egyptian legate to Byblos about 1100 B. C. in the report which he made to his Egyptian prince. An English translation of this report by J. H. BREASTED may be found in *The American Journal of Semitic Languages and Literatures*, Vol XXI (1905), pp. 100-109; see especially p. 105.

mantle worn by these prophets; (3) the use of music (see above); (4) the "madness" often attributed to them (see above); (5) the fact that they have become an order or guild; and compare with this (a) the companies of modern Mohammedan dervishes; (b) the pre-Mohammedan dervishes; (c) uncontrolled religious enthusiasm as sometimes witnessed today.

5. Note (1) the attitude of Amos a little later, toward all this class, in denying that he is one of them; (2) the understanding of Amaziah who, in spite of the prophet's denial, classes him as one of them; (3) the attitude of Micaiah ben Imlah toward them; (4) the really fundamental and remarkable difference between Amos and Hosea, as compared with these professional prophets; and consider (a) the stages of development from Samuel (originally only a seer) through Elijah (a religious fanatic of the noblest type), to Amos (a prophet in the highest sense); (b) the character of these hundreds of prophets of a lower type; (c) the careers of such prophets as the "man of God from Judah," the prophet of Bethel, on the one hand, and on the other, of such a man as Jonah ben Amitai, who was adviser to Jeroboam II.

See on the prophetic societies the literature on p. 48, and: CHEYNE, art. "Prophetic Literature," § 8, *Encyclopædia Biblica*; A. B. DAVIDSON, art. "Prophecy and Prophets," HASTINGS'S *Dictionary of the Bible*, Vol. IV, p. 109; CORNILL, *Prophets of Israel*, pp. 12-15, 28; W. R. SMITH, *Prophets of Israel*, pp. 85 f., 389-92; ROBERTSON, *Early Religion of Israel*, pp. 83 ff.; SCHULTZ, *Old Testament Theology*, Vol. I, pp. 240 ff.; MONTEFIORE, *Religion of the Ancient Hebrews*, pp. 76 ff.; KENT, *History of the Hebrew People*, Vol. II, pp. 63-65; G. A. SMITH, *Book of the Twelve Prophets*, Vol. I, pp. 26 f.; H. P. SMITH, *Old Testament History*, p. 193; BUDDE, *Religion of Israel to the Exile*, pp. 100 ff.; KUENEN, *Religion of Israel*, Vol. I, pp. 193-202, 316 ff.; WELLHAUSEN, *Prolegomena to the History of Israel*, p. 461; KITTEL, *History of the Hebrews*, Vol. II, pp. 265 ff.; W. R. HARPER, *Amos and Hosea* (1905), pp. xlix-lviii.

MAYBAUM, *Die Entwicklung des israelitischen Prophetenthums*, pp. 30-59; STADE, *Geschichte des Volkes Israel*, Vol. I, pp. 476-79; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte*, pp. 79-94; MARTI, *Geschichte der israelitischen Religion*, pp. 81 f., 121 ff.; SCHWALLY, *Semitische Kreisaltermümer*, Heft I (1901), pp. 103-105; FRANCKH, "Die Prophetie in der Zeit vor Amos," *Beiträge zur Förderung Christl. Theologie*, IX (1905), pp. 29-65.

*Cf. Zech. 13:4.*

*Amos 7:14.*

*7:12.*

*1 Kings 22:19-23.*

*13:1 ff.*

*13:1-32.*

*2 Kings 14:5*

## CHAPTER VII.

### THE PROPHETIC MESSAGE OF THE EARLY HISTORIES

§ 81. Understanding that the Judean Prophetic Narrative Called J (§ 58, 1) had its origin in Southern Israel between 800 and 850 B. C., we may ask ourselves: What was its *message*? What ideas, new and old, concerning God, and man, and life did it teach to the people of *that period*? This message, we must note, is not the story, nor the series of stories, which J contains, but the lesson which these stories were meant to convey. It will be discovered by (a) analyzing the stories one by one, (b) determining the underlying ideas, and (c) studying the point of connection between these ideas and the times of the prophet who tells the story. The following selections will perhaps indicate the scope of the narrative and furnish a basis for the inquiry proposed.

Gen. 2:4b—3:21.

1. The formation of man after the animals; the garden of Eden, and the temptation; sin, followed by the curse and expulsion from the garden.

4:1-26.

2. The murder of Abel by Cain; the building of the first city, and the progress of sin in the development of the arts of civilization.

6:1-8; 7:1-5, 7-10,  
12, 17b, 22f.; 8:  
6-12, 13b, 20-22.

3. The sinful intercourse between angels and women, the birth of giants; further development of sin, followed by the deluge, in which all are destroyed save the family of Noah.

9:18-27; 11:1-9;  
11:28 ff.; 12:1-  
4a.

4. The beginning of vine-culture and drunkenness; the further growth of sin, followed by the confusion of tongues and the dispersion, with the selection of Abraham's line.

16:1b, 2, 4-14; 19:  
30-38; 24:1-  
25:6.

5. The stories of the several collateral branches of Abraham's family, viz., Moab and Ammon, Ishmael, Arab descendants through Keturah, and others, with the selection of Isaac's line.

25:21-26a; 27:1a,  
2f., 4b, 5b-7a,  
15, 18b-20, 24-  
29c; etc.

6. The stories of Esau and Jacob, with the account of Jacob's sons.

7. The story of Joseph, sold into Egypt, who becomes Pharaoh's chief minister, with the settlement of Jacob and his sons in Egypt.

39:1-23; 43:1-44:  
34; 46:28-47:  
6b.

8. The oppression of Israel in Egypt; Moses; his sojourn in Midian; his commission; the struggle with Pharaoh, the passage of the Red Sea, and the march to Sinai.

Exod. 1:15-20a,  
21; 2:1-10; 3:1,  
4b, 5, 9b-13, 15,  
21f.; 4:17f., 15:  
1f., 4:7:15, 17b,  
20b, 23; etc.

9. The covenant made at Sinai; the revolt and massacre; the journey toward Canaan; the spying of the land; the determination of the route around Edom and Moab and through the kingdom of Sihon.

Exod., chaps. 20-  
23; 32:1-6, 15-  
24, 35; Numb.  
13:20, 21a, 23,  
24, 26b; 14:25:  
20:1b, 14-18,  
21a, 22a; etc.

10. The stories of Balaam.

Numb. 22:8-10,  
12-16, etc.

11. The story of the death of Moses, and of Joshua, his successor; the passage of the Jordan; the capture of Jericho and Ai; the covenant made at Shechem.

Deut. 34:5f.;  
Josh. 1:1f., 10,  
3:6; 4:4f.; 6:1,  
4-6, 7b-9, 20b;  
8:18, 24; chap.  
24.

Keep in mind (1) that J is history (not like D, § 29, 5, which is largely legal), and that this history indicates the spirit of the *prophet* (not, like P, § 29, 5, which is strongly priestly); (2) that J, like other prophets, *speaks for God*, *i. e.*, he interprets the events of past times from the point of view of God, as he conceives him; (3) that J selects only such material as will enable him to accomplish the purpose he has in mind; (4) that his selection, therefore, will be greatly affected by his thought concerning God and sin, *i. e.*, by the thought on these subjects which he wishes to present to his contemporaries.<sup>1</sup>

§ 82. **Constructive Study.**—Study each section of J included in the analysis given above (§ 81), with a view to collecting data that will throw light upon the following heads:

1. The prophetic character of the narrative.
2. The idea of God which it represents, including all references to an overruling providence.
3. The idea entertained concerning man and his relation to God, sin, and deliverance.
4. The ethical standards which the narrative seems to advocate.
5. The attitude indicated toward forms of worship.

<sup>1</sup>The pragmatic element in J (and in E) is, of course, but slightly manifest, if we compare it with the later representation of this same element in D and P. At the same time, neither J nor E may be regarded as a collection of uncolored folk-lore. Cf. GEORGE F. MOORE, art. "Historical Literature," *Encyclopædia Biblica*.

6. The feeling of the writer toward outside nations and his idea of Israel's future as a nation.

7. The degree of importance attached to the land of Canaan and the representations made concerning it.

§ 83. The Prophetic Element in the narrative as a whole should be formulated. In connection with such effort —

1. Study the general framework of the narrative, from the story of Eden to the settlement in Canaan ;  
 (1) Is a definite purpose to be discovered ? Does the purpose relate to the origin of the people of Israel ?  
 (2) Is there evidence of a desire to connect Jehovah with this origin and with the subsequent development ?

2. Is the spirit throughout that of insight into Jehovah's plans, recognition of the consequences of sin, encouragement toward higher ideals of life ?

3. Is there a reflective element to be seen in the fondness for incorporating (1) songs and sayings which

Gen. 6:1-4; 6:5—  
 8:22; 9:20.  
 Gen. 16:13; Exod.  
 15:23; Numb.  
 11:34; Gen. 32:  
 32. involve anthropological observations ? or (2) remarks which contain reference to the origin of customs and of names ? (3) Is it possible to make out quite clearly a definite purpose which, one may suppose, explains the presence in the collection of a given story, or, at all events, its general form and coloring ?

Numb. 22:3b-36; 24:1-25:3b;  
 Josh. 7:2-8:23. 4. Is there evident everywhere a strong interest in the *national*, as distinguished from the *institutional*,<sup>2</sup> side of affairs ? Why is this element to be treated as pre-eminently prophetic ?

5. To what extent is the *predictive* element present ? Consider, e. g., (1) the first prediction concerning the history of *sin*, its long struggle with mankind, but the final triumph of humanity, though wounded in the conflict ; (2) the representation of the relations of Shem, Ham, and Japheth ; (3) the patriarchal blessings (involving great numbers, great prosperity, and blessing to the world) placed in the mouth of (a) Abraham, (b) Isaac, and (c) Jacob ; (4) the forecast of Israel's future relation to the nations. How far, now, are these utterances the *very mes-*

<sup>2</sup> The narrative of the origin of the Passover (Exod. 12: 3-16) is the only instance in which extended consideration is given in J to any institution.

*sage* of the prophet for his times, and placed for rhetorical and homiletical purposes in the form of prediction?

6. Is there to be noted throughout the narrative a tendency toward idealism? Just how can this best be defined? Does the writer present pictures of life, which he would have his contemporaries observe in order that their life, still lower than the ideals presented, may be lifted to a higher plane? Consider the picture thus presented in the pen-portrait of (1) Abraham, representing the ideals of intimate acquaintance and communion with Jehovah; (2) Isaac and Jacob, representing the superiority of the Hebrews in all relations with other peoples because of their especial relation to Jehovah; (3) Joseph, representing the vindication and triumph of the pure and upright, notwithstanding the machinations of wicked opponents; (4) the oppression in Egypt and deliverance from the same, representing the wonderful power of Jehovah in triumphing over the mighty gods of Egypt; (5) the giving of the law on Sinai, teaching the awful sanctity of Jehovah and the absolute authority of his law; (6) Moses, representing the ideal of a national leader, taking every step in absolute dependence upon the guidance of Jehovah; (7) Joshua, representing courage and success due to obedience to Jehovah's command to exterminate the Canaanites.

**§ 84. Constructive Study.**—Consider the message, in general, intended for people living 800 to 850 B. C. contained in a presentation of (1) Israel's actual origin under circumstances of so peculiar and elevated a character; (2) the origin of Israel's neighbors under circumstances of an entirely opposite character; (3) the origin of customs (*e. g.*, marriage) and of names (*e. g.*, Jacob and Israel); (4) stories like that of Cain and Abel, or the angels and women, or the elevation of Joseph, or deliverance from Egypt, or the giving of the law on Sinai; (5) so many points relating to the *nation* as such, at a time when Israel believed herself to be a nation side by side with other nations; (6) predictions assuring plenty and prosperity, the degradation of enemies, and victory and world-power for Israel herself; (7) pictures of ideal life for individual and for nation.

**§ 85. The Conception of God,** of supernatural beings, and of an overruling providence is after all, the most

Gen. 12:1-4a, 6-8;  
18:1-33.

26:6-14, 16, 19-33;  
27:24-34; 29:2-  
14; 32:43-50.

39:1-23; 43:1-44;  
34; 45:9-11.

Exod. 1:8-12, 14a;  
5:5-6:1; 8:8-  
15a; 8:20-9:7;  
11:4-8; 12:29-  
34; etc.

Exod. 19:20-25;  
34:1-28.

Numb. 14:41-45;  
Exod. 4:10-12.

Josh. 5:13-15; 6:  
16b, 17; 7:2-8;  
17, 19-23.

fundamental element in the message of any prophet. What was J's conception of God?

Gen. 4:26.

1. Consider (1) the significance of the fact that Jehovah is everywhere, from the earliest times to the end, the name and title of the Deity; (2) the principal meanings which have been suggested for Jehovah.<sup>3</sup>

2:7; 8:21; 11:7.

32:24-30; Exod. 4:24.

2. Inquire into (1) the writer's representation of Jehovah as doing many things ordinarily ascribed to men, some of them being quite undignified; *e. g.*, (a) as molding, blowing, smelling, coming down; also (b) as fearing, repenting, arguing, etc.; note, further, (c) the still more strange representations in the stories of the wrestling of Jacob and the circumcision of Moses; and (2) the proper interpretation of this material (a) as expressing J's conception of God (b) as reflecting the opinion of J's times.

Gen. 15:7; 24:7;  
40; Exod. 3:2;

Numb. 22:22.  
Josh. 5:13-15.

Exod. 13:21.

3. Note the agents through whom Jehovah is represented as acting in his intercourse with men, *viz.*, (1) angels—what was the idea entertained in J's times of the nature, abode, and function of angels? (2) captains of the hosts—what is meant by "hosts" in this phrase, and in the phrase "Jehovah of hosts"?<sup>4</sup> (3) "pillar of cloud

<sup>3</sup> For example: (1) "The One who is" (LIEBLEIN); (2) the Hebrew equivalent of the name of one of the Egyptian gods of light (ROTH, *Geschichte unserer abendländischen Philosophie*, Vol. I, p. 175, note); (3) a translation of the Egyptian phrase "Nuk pu nuk" (WAHRMUND, *Babylonierthum, Israeliterthum und Christenthum*, p. 119); (4) "He will be" (RASHI; EWALD, *Die Lehre der Bibel von Gott*, Vol. II, pp. 337 f.); (5) "He who causes (rain or lightning) to fall" (W. R. SMITH, *Old Testament in the Jewish Church*, p. 423); (6) "The Feller" or "Destroyer" (STADE, *Geschichte des Volkes Israel*, Vol. I, p. 429); (7) "He who causes to be," *i. e.*, "the Creator" (LAGARDE; SCHRADER; SCHULTZ, *Old Testament Theology*, Vol. II, p. 134); (8) "The Breather" (WELLHAUSEN). The meaning and origin of the name are discussed in SCHULTZ, *Old Testament Theology*, Vol. II, pp. 117-39; DRIVER, *Studia Biblica*, Vol. I (1885), pp. 1-20; SPOER, "Origin and Interpretation of the Tetragrammaton," *American Journal of Semitic Languages*, Vol. XVIII (1901), pp. 9-35; BUDDE, *Religion of Israel to the Exile*, pp. 1-38; BARTON, *A Sketch of Semitic Origins, Social and Religious*, pp. 269-308; BAUDISSIN, *Studien zur semitischen Religionsgeschichte*, Vol. I, pp. 179-254; E. KAUTZSCH, in HASTINGS'S *Dictionary of the Bible*, Vol. V, pp. 625 f.; DELITZSCH, *Babel and Bible* (translated by C. H. W. Johns, 1903), pp. 71 f., 133 ff.

<sup>4</sup> For the meaning of this phrase see LÖHR, *Untersuchungen zum Buch Amos*, pp. 37-67; DRIVER, art. "Lord of Hosts," HASTINGS'S *Dictionary of the Bible*; G. A. SMITH, *Book of the Twelve Prophets*, Vol. I, pp. 57 f.; E. KAUTZSCH, *Zeitschrift für*

and fire"—what is the force of the symbolism in this phrase? (4) a presence—what is meant by this?

Exod. 33:14.

4. Study other representations concerning Jehovah made by J: (1) the instances in which his name is known and his worship accepted outside of Israel; (2) the meaning of the references to his being the God of the patriarchs, Abraham, Isaac, and Jacob; (3) as God of heaven and earth; (4) as the Judge of all the earth; (5) as a God of unrestricted power; (6) as a moral God, hating sin; (7) as a God of mercy to those who are in distress; (8) as a God of everlasting faithfulness to those who are his people; (9) as a God "with" and "in the midst of" his worshipers.

Gen. 10:9; 24:31.  
Numb., chaps. 23  
and 24.  
Gen. 26:24; 28:13;  
Exod. 3:16; 4:5.

Gen. 24:3, 7.  
Gen. 18:25.  
Exod. 14:21b, 25;  
Josh. 10:12f.  
Gen. 3:1-24; 6:5f.  
Gen. 19:16; 24:27;  
Exod. 34:6.  
Gen. 9:15-17;  
18:19; 21:33;  
28:15b.  
Gen. 26:3; 28:15;  
39:2; Numb. 14:  
9b.

5. Observe the frequent recurrence of the idea of an overruling providence, (1) in which the heroes have an abiding faith; (2) of which the progress is "irresistible and triumphant," against (a) the nation when antagonistic; (b) the individual whose sin takes on the form of cowardice, fraud, or malice; or (c) the nation whose sin takes on the form of blindness, cruelty, or deceit.

Numb. 11:31-35.  
Numb. 16:26b,  
27c-31, 33a;  
Josh. 7:2-26.  
Numb. 14:41-45.

§ 86. **Constructive Study.**—Formulate briefly (on the basis of § 85) J's teaching to his times concerning God; and, in connection with the statement thus formulated, (1) show the progress in this teaching seen in comparing the grossly anthropomorphic representation with other representations seemingly inconsistent and vastly higher; (2) compare this teaching with that of Elijah and Elisha; (3) indicate the significance, for J's times, of his idea that Jehovah has been worshiped as such from the earliest days of history and is so recognized by people of other nations; (4) indicate those attributes of God found in J which are new; (5) indicate those attributes which are taken up and emphasized by later prophets; *e. g.*, is not the use of "with" (see above) an anticipation of Isaiah's *Immanuel*? Is not his doctrine of a God of mercy the basis for Hosea's doctrine of *divine love*? Are there perhaps *die alttestamentliche Wissenschaft*, Vol. VI (1886), pp. 17-22; IDEM, art. "Names," § 123, *Encyclopædia Biblica*; IDEM, art. "Religion of Israel," HASTINGS'S *Dictionary of the Bible*, Vol. V, pp. 636 f.; EWALD, *History of Israel*, Vol. III, p. 62; SCHULTZ, *Old Testament Theology*, Vol. II, p. 141; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte*, pp. 185-88; WELLHAUSEN, *Skizzen und Vorarbeiten*, Vol. V, p. 77; SCHWALLY, *Semitische Kriegsalterthümer*, Vol. I, p. 5; EWALD, *Die Lehre der Bibel von Gott*, Vol. II, p. 339; BORCHERT, *Theologische Studien und Kritiken* (1896), pp. 619 ff.

other cases of anticipation? (6) indicate the divine attributes on which J seems to lay greatest emphasis; (7) show the peculiar appropriateness for J's times of the doctrine of an overruling *providence* as it is presented by J in his résumé of the patriarchal period.

§ 87. J's Conception of Man, his relation to God, and of sin and deliverance, naturally depends closely upon his doctrine of God, the one being a corollary of the other. What is it?

Gen. 2:4b-9, 15-  
24.

2:7.

8:21.

Gen. 3:1-21.

3:15.

4:1-24.

7:1-5.

9:20-27.

11:1-9.

Gen. 26:6-13.  
32:24-29.  
45:9-11.

14:11-14.

1. Consider (1) the story of the origin of man, including as it does the idea of molding from clay, the contemporaneous origin of animals, and the later creation of woman; (2) the writer's teaching of the dualism of human nature, the two elements being matter (dust) and spirit, each being independent of the other; (3) the character of man, viz., "evil from his youth." (4) Is it of man as an individual, or of the people as a whole, that this prophet speaks?

2. Study (1) the account of the beginning of sin through disobedience; (2) the forecast of the struggle between sin and humanity, a struggle in which man will at last be victor; (3) the representation of the writer that sin increases with each forward step of civilization, that is, with the development of the various arts; (4) the terrible growth of sin, until it is so great that the race itself (except a single family) must perish; (5) the sin of Noah in introducing vine-culture; (6) the rebellion of men against the Deity, followed by the confusion of tongues and the dispersion.

3. Take up, likewise, the writer's conception of *deliverance from sin*, as illustrated (1) in the stories of the heroes, Abraham, Isaac, Jacob, Joseph, and Moses; especially their deliverance from evil situations consequent upon sin, e. g., Isaac's equivocation in calling Rebekah his sister, and Abimelech's discovery of the deception; Jehovah blesses Jacob on his way to meet Esau whom he has defrauded; Joseph is freed from prison and made governor of Egypt and so enabled to help his treacherous brethren; (2) in the stories of the nation's frequent deliverances, in spite of sin, from hostile foes, and after disgraceful acts involving rebellion

and backsliding; *e. g.*, the deliverance from Pharaoh's pursuing army notwithstanding the murmuring and lack of confidence of the Israelites; the defeat at Gibeon of the five kings allied against Israel; the victory over another body of allies at the waters of Merom. (3) Note, likewise, (a) the fundamental place occupied by the idea of Jehovah's attitude toward sin and his readiness to bring deliverance (*cf.* the name of Joshua = Jesus = *Jehovah delivers*); (b) the prophet's explanation of all labor and toil, of all misery and suffering; (c) the strictly national coloring of the idea which always appears, and the consequent uniqueness of Israel's position among the nations; (d) the certainty of the disastrous consequences of sin in the case of good as well as bad men; *e. g.*, Jacob's treachery repaid by that of Laban; Pharaoh's scheme of destroying Israel's children avenged by the killing of the first-born of Egypt.

4. Take up for examination those instances of deliverance suggested by J, which perhaps point forward to the Messianic hope and prepare the way for its realization, and include at all events, (1) the promise that the seed of the woman shall wage continual warfare with sin as represented by the serpent; (2) Isaac's blessing of Jacob, which contemplates a future pre-eminence of Israel among the nations of the earth; (3) the outlook for Judah which finds expression in Jacob's blessing of his sons; (4) the lofty position predicted for Israel in one of the oracles of Balaam.

**§ 88. Constructive Study.**—Upon the basis of § 87 prepare a statement which will connect J's teaching concerning *sin and deliverance* with the needs of the times of 800 to 850 B. C., remembering that never before in Israel's history had the sinful character of the nation been more strongly pronounced, and also that, if ever in the nation's history deliverance was needed, this was such a time. In this statement include (1) a definition of *sin* as it seems to have been understood in these days; (2) a catalogue of acts which are regarded as *sinful*; (3) a definition, also, of the word "deliverance," with reasons for using this term rather than the more technical word "salvation;" (4) specific instances of national deliverance between 800 and 900 B. C., with specific instances, likewise, of what might be called the very opposite of *deliverance*.

Josh. 10:1-27; 11:1, 4-9.

Gen. 3:1-24; 4:9-12; 6:5-8; 18:20-33.

Gen. 3:16-19.

Josh. chap. 7; Exod. 9:27.

Gen. 29:26, 31.

Exod. 1:22; 11:29f.

Gen. 3:15.

27:29a.

49:10.

Numb. 24:17.

§ 89. The Ethical Standards of J are closely related to the writer's doctrine of *sin* (§ 87); but some phases of the subject deserve, perhaps, independent study.

1. Consider (1) the frankness with which J represents the shortcomings of the patriarchs; *e. g.*, (a) the deception practiced by Abraham; (b) the similar deception practiced by Isaac; (c) the crookedness of Jacob's policy; (d) the polygamy of Abraham and Jacob; (2) the simplicity, and, in fact, seeming unconcern, with which certain immoral transactions are described; *e. g.*, (a) the incest of Lot with his own daughters; (b) the immoral conduct of Judah; (c) the treacherous and cruel treatment of the men of Shechem by the sons of Jacob; (d) the drunkenness of Noah; (3) the foundation on which the distinction between right and wrong is based; (a) is it law, or the personal relation to Jehovah? (b) in what respect and why are Abraham and Noah, for example, standards, by comparison with whom others are tested? (c) what other great types of moral rectitude are put forward? (d) in what sense were Adam and Eve, Pharaoh and Esau types of an opposite character? (e) what, after all, was the complete duty of man according to J?

2. Study the relation of the foregoing facts to J's times: (1) How far is the representation here given a reflection of the higher standards of the period? In how far does J hold up ideals which have thus far never been realized? (2) What, briefly, were the national shortcomings between 800 and 900 B. C.? What were, perhaps, the most striking individual vices of this period? (3) How definite in J is Elijah's conception of *righteousness* on the part of rulers? (4) To what extent does J really adopt the ethical code of the Decalogue? (5) Does the *lex talionis*, or law of revenge, appear to have prevailed in these times? (6) State in a few words J's *ethical message* to his times.

### § 90. Attitude toward Worship.—

Gen. 8:20; 12:8; 13:4, 18.  
4:31; Exod. 34: 19f., 26.  
35:14.

1. Prepare a statement which will present J's attitude toward the prevailing method of worship, including (1) the use of altars; (2) the conception of the offering, a

present of fruit or from the flock; (3) its cleanness or uncleanness; (4) the use of fire; (5) the necessity of having a priest; (6) the use of the oracle; (7) reference to sacred trees, or wells, or stones; (8) the significance of the large number of stones which are associated with sanctuaries; (9) the emphasis placed on the Passover; (10) the large ritualistic element in the J edition of the Book of the Covenant.

Gen. 8:20; Exod. 34:25, 26b; Gen. 8:20; Exod. 10: 25; Gen. 12:8; Exod. 19:22; 32: 25-29; Gen. 24: 12-14; 25:22 f.; Josh. 16:1; 17: 14, 17; Gen. 12: 6 ff.; 13:18; 16: 13 f.; 21:33; 35: 14, 20; Josh. 4: 3-8; Exod. 12:3- 16; chap. 34.

2. Compare this with the observance of the cult in J's times, and determine (1) whether J is in any sense under Canaanitish or Baalistic influence; does he possess Elijah's point of view? (2) Is he hostile to the high-places? (3) What ideals, if any, does he present for adoption? (4) Formulate his message on this subject in a proposition of fifty words.

§ 91. **The Outside World and Israel as a Nation.**—What are J's representations on this subject?

1. Consider the influence on Israel's own thought concerning herself of (1) the study of the deliverance from Egypt, an event marking Israel's birth as a nation; (2) the idea which is now entertained of Israel's special mission to the world; (3) the assurance given, doubtless many times, that she is to occupy a place of political supremacy.

Exod. 7:16, 17a, 18, 21a; 8:1-4, 8-15a, 20-9:7; etc.

Gen. 12:3; 18:18; 28:14; 49:10. 27:29a.

2. Observe, further, that, in general, J's point of view of Israel's world-relations is large and broad, as is shown (1) by the world-stories which were collected and made an introduction to Israel's history; (2) by the very neighborly relations which the patriarchs are represented as sustaining to those about them; (3) by the attitude toward the religious institutions of other nations which from time to time appears.

Gen. chaps. I-II. Chap. 34; 49:5-7.

Exod. 2:16 ff.; Numb. 22:7; 24:1; 25: 1 ff.; Josh. 5: 9 (?).

3. Note (1) that, while no allusion has yet been made which points to the actual separation of Israel from the world at large, other nations are represented as serving Israel, and likewise Israel's god Jehovah (*cf.* the later specific statements of a different character); (2) that Israel's superiority is clearly indicated in J's stories of the origin of (*a*) Moab and Ammon, (*b*) Esau, (*c*) Canaan, (*d*) various Arab tribes; (3) that apparently no difficulty

Exod. 19:5, 6; Numb. 14:21.

Gen. 25:23; 19:30- 38; 25:1-6; 9: 25; 16:12.

Gen. 41:4-5a; Exod. 2:21.

is seen in the fact that Joseph marries an Egyptian; Gen. 12:3; 18:18; Moses, a Midianite; (4) that definite promises of land <sup>28:14.</sup> and national life are made to the patriarchs from time to time, while the necessity is clearly seen of *training* the nation for its work; (5) the Messianic import involved in these assurances. 18:19.

**§ 92. Constructive Study.**—In view of the extreme importance which must have attached to J's conceptions on this question of Israel's relation to the nations, prepare a statement, based on § 91, which will show (1) the importance of a definite policy at this particular time in Israel's history; (2) what we may suppose to have been the essence of J's position on this question. It is of special interest to inquire (a) whether the idea of isolation has yet prevailed to any extent; (b) the wisdom of the policy, from a pedagogical point of view, of bringing Israel into touch with the other nations; (c) the falsity of the view which treats Israel even from Abraham's times as "cut off" from the world; (d) the influence of the prophets in convincing Israel of her world-mission.

**§ 93. The Relation Sustained to J by Later Prophets** and by J to later prophets is of importance in determining with exactitude J's own position. Consider—

1. The ideas of J already mentioned, which were taken up and developed by later prophecy, *e. g.*, (1) the conception of Jehovah (§ 86) as faithful, merciful, just, hating sin, all-powerful, and ever-present among his people, all of which attributes are dwelt upon by Amos, Hosea, and Isaiah; (2) the conception of sin (§ 88) as essentially a product of the will of man, and the large place given to pointing out the evil effects of sin; is not this characteristic of all genuine prophecy? (3) the germ of the Messianic hope (§ 87, 4) which became later so large an element in prophetic thought; and (4) the conception of Israel's mission to the world in general (§ 91, 1).

2. Specific allusions to the traditions and utterances of J found in the prophecies of Amos and Hosea, *e. g.*, Am. 2:10; 9:7; Hos. 12:9; 13:4. (1) citations of the Exodus and wilderness wanderings as proofs of the wonderful power and goodness of Jehovah; Am. 5:25; Hos. 9:10; 12:9. (2) other references to incidents and customs of the Am. 4:11; Hos. 11:8. wilderness period; (3) references to the overthrow of the

cities of the plain; (4) the attitude of J toward the ancient sanctuaries, in contrast with that of Amos and Hosea as seen in their allusions to Bethel, Beersheba, Shechem, Gilead; (5) the two conflicting estimates of Jacob represented in Hos., chap. 12, and their relation to J's attitude toward the patriarch; (6) the thought that Jehovah had *known* Israel as expressed by Amos, and the similar representation in J that Jehovah had *known* Abraham for a special purpose; (7) the conception that Israel's attitude toward Jehovah constituted a *rejection* of him as their God, so prominent in Amos and Hosea, is already present in J.

On the teachings of J see especially: CARPENTER AND HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, pp. 98-104; ADDIS, *The Documents of the Hexateuch*, Vol. I, pp. lii-liv; KENT, *The Beginnings of Hebrew History* (1904), pp. 31-34; DRIVER, *Introduction to the Literature of the Old Testament* (6th ed.), pp. 119 f.; MCFADYEN, *The Messages of the Prophetic and Priestly Historians*, pp. 76-83; GUNKEL, *The Legends of Genesis* (1901); BRIGGS, *Higher Criticism of the Hexateuch*, pp. 146-54; W. R. HARPER, articles in *Hebraica* for 1888-91; IDEM, *Amos and Hosea* (1905), pp. lxix-lxxix; H. P. SMITH, *Old Testament History*, pp. 210 f.; DUFF, *Old Testament Theology*, Vol. II, pp. 279-318.

HOLZINGER, *Einleitung in den Hexateuch*, pp. 111-13, 130-38; IDEM, *Genesis erklärt* ("Kurzer Hand-Commentar zum Alten Testamente"), pp. xvi, xvii; BAUDISSIN, *Einleitung in die Bücher des Alten Testaments*, § 30; BAENTSCH, *Exodus-Leviticus-Numeri* ("Hand-Kommentar zum Alten Testamente"), pp. xvi-xx.

§ 94. Understanding that the Prophetic Narrative E had its origin in Northern Israel between 800 and 750 B. C., we are to ask ourselves the same question that was suggested concerning J (§ 85): What was his message? It will be noted, at the very outset, that, since J and E are both prophets or prophetic schools, and live about the same time, great similarity will be expected in their teachings. In the study of E emphasis may be placed on points in which he differs from J. The fact that one wrote primarily for Southern Israel, the other for Northern Israel, will explain many of the points in respect to which differences are found. The following passages may be regarded as representative of E.

1. Abraham's deception of Abimelech with reference to Sarah. Gen. 20:1-17.

2. The expulsion of Hagar and her son from Abraham's family. 21:8-21.

Am. 3:14; 4:4; 5:5f.; 8:14; Hos. 4:15; 6:8f.; 10:15; 12:4, 11.

Hos., chap. 12.

Am. 3:2; cf. Gen. 18:19.

Hos. 4:6, 10; 9:1; cf. Numb. 11:20.

22:1-19. 3. The proposed sacrifice of Isaac.  
 31:19-24, 26, 28-30 4. The flight of Jacob from Laban, with the theft of  
 32-42, 51-32:1. Laban's gods.  
 35:1-5, 6b-8. 5. Jacob's journey to Bethel where he builds an altar.  
 40:1-41:40. 6. Joseph's experiences in prison and his interpretation  
 of Pharaoh's dream.  
 42:8-26, 29-37; 45: 7. Joseph's treatment of his brethren in Egypt.  
 21b-27; 50:15- 8. The birth of Moses and his adoption by Pharaoh's  
 20. daughter.  
 Exod. 2:1-10. 9. Israel's victory over Amalek.  
 17:8-16. 10. Jethro's advice to Moses concerning the administration  
 of justice.  
 Numb. 11:16, 24b- 11. The story of the seventy elders.  
 30. Deut. 33:1-25. 12. The blessing of Moses.

§ 95. E's Distinctive Work may be grouped very summarily along the lines already indicated for J. These include—

1. *A strongly marked prophetic character*, which is seen in (1) the representation of Abraham as a prophet; (2) the ascribing of Elohim's spirit to Joseph; (3) the lifting of Moses to the highest possible position in prophecy; (4) the representation of Miriam as a prophetess, and of Balaam as a prophet, although a non-Israelite; (5) the continuation of the divine direction through the seventy elders; (6) the characterization of Joshua as the minister of Moses and as the servant of Jehovah; (7) the presentation (although rare) of predictions concerning Israel's greatness, including forecasts of the future by Isaac and Jacob; and, still further, (8) the hero-stories which are intended to serve as ideals for the Israel of the writer's own day, and, as such, to be regarded as his anticipations, in fact his predictions, of Israel's future glory; (9) the general representation of theocratic guidance and control which prevails.

2. *A conception of God* characterized by several striking facts; viz.: (1) the recognition of three different stages of growth, including (a) the situation of Israel's early ancestors, when polytheism and idolatry were in vogue; (b) the religion of Abraham, and especially that of Jacob, who has seen the angels of Elohim and imme-

Gen. 20:7. Deut. 34:10-12.

41:38. Numb. 23:5-24.

Exod. 15:20; Numb. 23:5-24.

Numb. 11:16, 24b- 30. Josh. 1:1.

Gen. 15:5; 46:3. 27:39f.; 48:20.

20:1-17; 22:1-13; 31:4-16; etc.

Josh., chap. 24.

Josh. 24:2.

diately introduces a reformation in his clientage by burying the strange gods under the oak at Shechem; (c) this is followed by the later revelation of *Jehovah*; (2) the use of "Elohim" as the word for the Deity, until "Jehovah" is revealed, and its continuation afterward side by side with "Jehovah" and in certain special phrases; (3) the frequent allusion to angels; (4) the frequent use of the dream as a means of revelation, especially in the story of Joseph; (5) the very significant use of the plural of the verb when employed as a predicate to the word for God—*Elohim*; (6) the fact that the representations of the Deity are generally less crude than those of J, and partake far less of the anthropomorphic character; (7) the use of the phrase "fear of Isaac;" the sacred stone; the pillar at the door of the tent speaking; the stone of witness; (8) the peculiar representation of the Deity as "trying" his people; (9) the custom of treating important events as the result of the direct action of the Deity, and not as having come about through the interposition of human effort; (10) the use by the Deity of men to accomplish his plans, although they may be ignorant of them or hostile to them.

3. Other characteristic teachings may, perhaps, be grouped together, the more important being (1) a desire to shield the reputation of the patriarchs by relieving them of the responsibility in certain transactions, thus showing a *keener ethical sense* than J exhibited; (2) a definite recognition of the *patriarchal cultus*, including the tent of meeting (which was placed under the charge of Joshua, rather than Aaron and his sons), altars, pillars, but no priests; (3) a lack of interest in the outside world, and in the connection of Israel's history with that world, but an attitude toward neighboring nations altogether friendly; (4) points of contact with Amos and Hosea; *cf.*, *e. g.*, (a) the widely differing conceptions of Israel's future in E and Amos; (b) the contrast between the attitude of E and that of the prophets toward the high-places and ancient sanctuaries of Canaan; (c) Hosea's reference to the sin of Israel in joining themselves unto Baal-peor; (d) Amos's allusion to the great stature

Gen. 35:2-4.

Exod. 3:15.

Gen. 13:17-19; 18:  
12; Exod. 20:1,  
19 ff.; Gen. 21:  
17; 28:12; 31:11;  
Exod. 14:19.Gen. 20:3, 6; 28:  
12; 31:10, 24;  
42:9.

Gen. 20:13; 31:53.

Gen. 31:42, 53:28;  
22; Exod. 33:7;  
Josh. 24:27.

Gen. 22:1.

Josh. 6:20; Exod.  
17:8-11.

Gen. 50:29; 45:58.

Cf. Gen., chaps. 16  
and 21.Gen. 28:22; 8:20a;  
13:18; Josh. 9:  
27; Exod. 33:7-  
11; Numb. 11:  
16-30.Gen. 20:1-17; 21:  
13.

Hos. 4:13f.; 8:11f.

Hos. 9:10; *c.*  
Numb. 25:3a.Amos 2:9; *cf.*  
Numb. 13:33.

of the Amorites; (e) the high ethical standards of Hosea and Amos as related to the corresponding standards of <sup>Amos 1:2—2:3; 9:7; Hos. 7:8 ff.; 8:8.</sup> E; (f) the attitude of E toward the surrounding nations, and that of Amos and Hosea toward them.

**§ 96. Constructive Study.**—Formulate, on the basis of § 95, the special points to be noted in E's message to his times, including (1) that which is new in E as compared with J; (2) that which is different in E as compared with J; (3) that which is lacking in E as compared with J.

On the teachings of E see: CARPENTER AND HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, pp. 110-20; DRIVER, *Introduction to the Literature of the Old Testament* (6th ed.), pp. 118 f.; ADDIS, *The Documents of the Hexateuch*, Vol. I, pp. liv, lv; KENT, *The Beginnings of Hebrew History*, pp. 34 f.; MCFADYEN, *The Messages of the Prophetic and Priestly Historians*, pp. 76-83; BRIGGS, *Higher Criticism of the Hexateuch*, pp. 146-54; W. R. HARPER, articles in *Hebraica* for 1888-91; IDEM, *Amos and Hosea*, pp. lxxix-lxxxiv; H. P. SMITH, *Old Testament History*, pp. 219 f.; DUFF, *Old Testament Theology*, Vol. II, pp. 457-89.

HOLZINGER, *Einleitung in den Hexateuch*, pp. 197-212; IDEM, *Genesis erklärt* ("Kurzer Hand-Commentar zum Alten Testament") pp. xviii, xix; BAUDISSIN, *Einleitung in die Bücher des Alten Testaments*, § 30; BAENTZSCH, *Exodus-Leviticus-Numeri* ("Hand-Kommentar zum Alten Testament"), pp. xxviii-xxxii.

**§ 97. The Early Laws** of the Israelitish nation<sup>5</sup> found in three main groups—viz., the Decalogue, the larger and smaller books of the Covenant—stand related to the prophecy of this period in three ways: (1) they are codified in this period—a step which involved general and, indeed, official acceptance; (2) they are appropriated and made a part of the prophetic history of JE—a step which signifies their indorsement by these prophets; (3) they serve as the legal basis for the prophetic utterance until the year 621 B. C. They may rightly be regarded as representing prophetic thought. Accordingly, the following study is suggested with a view to determining the character of the prophetic message which was conveyed through these codes to the people of the ninth and tenth centuries B. C.

1. An examination of the principal passages relating <sup>Exod. 20:2 ff., 7; 23:17, 25 ff.; 34:14, 17, 23 f.</sup> to God, and a formulation of the results; viz., (a) the idea of Jehovah's jealousy—what is meant by this term? (b) the prohibition of improper use of the divine name—what is involved here? (c) the thought of God as bestowing the blessings of crops and herds; (d) the thought of God as Israel's God.

<sup>5</sup> Cf. *Priestly Element in the Old Testament* (3d ed., 1905), §§ 20, 169; pp. 24 ff., 115 f.

2. Similar treatment of passages in which allusion is made to actions or conduct which may be termed *transgressions against God*, e. g., idolatry, polytheism, improper use of the divine name, sorcery, blasphemy, uncleanness.

20:4 ff., 7, 8 ff., 23;  
22:18-20, 28; 23:  
13, 24, 32; 34:  
12 ff.

3. Similar treatment of passages in which allusion is made to *worship*, dealing, e. g., with the sabbath, the altar, offerings of first-fruits, sacrifices, clean and unclean, the feasts.

20:8 ff., 24-26; 22:  
29-31; 23:14-17  
18 f.; 34:18-26.

4. A classification of the laws involving the relation of man to man in various activities of life, together with a statement of the fundamental principles which seem to underlie these enactments, e. g., those relating to (a) personal injuries and loss of life; (b) theft and violation of trust; (c) the rights of slaves; (d) filial reverence; (e) damage to property; (f) loans; (g) testimony; (h) the exercise of kindness; (i) bribery; (j) covetousness.

(a) Exod. 20:13;  
21:12-14, 18 f.,  
22-25, 28-32; (b)  
20:15; 21:16; 22:  
1-4, 7 f., 10:13;  
(c) 21:2-11, 20,  
26 f.; (d) 20:12;  
21:15, 17; (e) 20:  
14; 21:33-36;  
22:5, 6, 9, 16 f.;  
(f) 22:14 f., 25-  
27; (g) 20:16;  
23:1-3; (h) 22:  
21-24; 23:4 f., 9-  
12; (i) 23:6-8;  
(j) 20:17.

5. A study of Amos, Hosea, Isaiah, and Micah, with a view to ascertaining, in the case of each prophet, the extent to which these codes, or their individual enactments, are recognized by them and indorsed.

§ 98. **Constructive Study on the Early Judean Narratives in Judges, Samuel, and Kings.**—Take up these narratives (see § 58), for consideration in the same way as the foregoing materials, and endeavor to formulate (1) the writer's point of view as seen in his choice of materials and in his version of the story; (2) the purpose of the writer as revealed in his presentation of his materials; (3) the prophetic element in his narrative; (4) the teachings on the great themes of prophecy, viz., God, sin, Israel's future, righteousness, and deliverance; (5) the points of agreement and difference in comparison with the method and ideas of the J narrative in the Hexateuch. What conception of Israel's history prevails in these narratives? What national ideals are here presented?

§ 99. **Constructive Study on the Early Ephraimitish Narratives of Judges, Samuel, and Kings.**—In the same general way, consider these narratives (see § 58, 3-6) and compare them with the foregoing Judean material on the various points at issue, noting (a) the points of agreement and (b) those of variation; and formulate the teaching of these writers with reference to the times and circumstances which they were striving to influence. How far is the teaching determined and influenced by the environment amid which it found utterance? What outlook for Israel is here presented?

## CHAPTER VIII.

### THE PROPHETIC MESSAGE OF AMOS.

§ 100. **The Personal Life of Amos.**—Since many points of peculiar interest in the work of Amos turn upon his personal life, and especially on the location of his home, it is important to consider—

1:1.

7:12.

1. The evidence found for supposing that he lived in Judah: (a) the statement of the superscription that his home was in Tekoa, which is known to have been located about ten miles south of Jerusalem and five south of Bethlehem; (b) the command of Amaziah to flee to Judah, which implies that Judah was the home of Amos; (c) the unsympathetic attitude of Amos toward Israel, which is more natural in an outsider than in a native citizen. In contrast with which may be noted—

2. The suggestions offered in opposition to the location of his home in Judah, for example, (a) his entire occupation with Northern Israel; (b) the too great elevation of Tekoa for sycamore culture; (c) his lack of interest in Judah; (d) the suggestion that his home was in Northern Israel, and that he went to Judah only after being expelled from Bethel. In this same connection—

*Cf. 2 Chron. xi:6,  
2 Sam. 14:2.*

3. It is worth while to consider the location of Tekoa, and (a) the likelihood of its producing a character like that of Amos; (b) its contiguity to the lines of travel taken by the Arab caravans; likewise (c) its proximity to Jerusalem, and (d) its relation to the wilderness, and the significance of a matter like this in the creation of character.

1:1.

7:10, 11, 17.

6:14.

§ 101. **The Date and Circumstances of Amos's Career.**—These are of vital concern in any effort to understand his prophetic work. Note the almost unanimously accepted date of 765–750 B. C., and consider the support found for this view (a) in the superscription; (b) in the statements of a personal character contained in chap. 7, as in harmony with the times of Jeroboam II.; (c) in

the statement of the boundaries of Israel which agree with its extent in the reign of Jeroboam II.; (d) the confidence of the people politically in view of the pre-occupation of the kings of Assyria (Shalmanezer, 783-773 B. C., and Ashurdan, 772-755 B. C.), whose time was taken chiefly with conspiracy at home and wars in other parts of the empire; likewise (e) the general religious situation, one marked by keen interest in the religious cultus of the times because the people in this time of political prosperity seek to acknowledge their appreciation of the divine favor accorded them, as well as because of anxiety aroused by earthquake and pestilence. It is to be noticed (f) that the social situation is one of wealth and luxury, debauchery and oppression, fraud and robbery. It may not be uninteresting (g) to observe that the land had within recent years been visited by pestilence as well as by a solar eclipse (about 763 B. C.) and by an earthquake.

**§ 102. The Occupation of Amos.**—Closely associated with the question of Amos's home and time of work is that of his occupation. Here it is necessary to study (a) the prophet's own statement, with its implications. Does he disdain to be reckoned as one of the regular prophets of the times? If so, why? Is his work different in purpose or in spirit? Is he a closer observer than those who have preceded him? Does he exhibit evidence of greater philosophical insight? Is he more inclined to recognize general law? Is he, in fact, almost as truly a sage as a prophet? (b) What was the nature of his occupation as a dresser of sycamores, and what was implied in this? Was he poor, or was he financially independent? (c) Was he also a shepherd? In what way is the occupation of a shepherd consistent with that of a dresser of sycamores? Was he perhaps a wool-gatherer? Was this a higher occupation than that of a shepherd? Did it involve journeys in which he might meet men from different parts of the world? (d) Do we find evidence of his rustic life in the language of Amos? May we attribute to the loneliness of his occupation the lack in his message of anything that may be

3:14; 4:4, 5; 5:21-26.

2:6-8; 3:10, 12,  
15; 4:1; 5:7, 10-  
13; 6:1, 3-6;  
8:4 f.

4:10; 8:9; 1:1.

7:14; cf. 1:1.

2:13; 3:4 f., 12;  
4:1 f.; 5:11, 17  
19; 6:12.

called tenderness or love? Was it in this shepherd life that he learned to observe facts and causes?

§ 103. **The Preparation and Call of Amos.**—This brings us to the question of his call and preparation. (a) Do we find in his writings evidence of a lack of intellectual preparation and ability; or, on the other hand, is he a master in the use of the Hebrew language? Has he a large knowledge of history and society? Does he seem to have seen things with his own eyes? Is he an ethnologist as well as a historian, a geographer as well as a sociologist? Is his conception of God and of ethical philosophy high or low? Is he credited with working miracles? (b) Did he really entertain contempt for the prophetic societies of his times? If so, how are we to explain the respect shown for prophets? In what respects did he resemble Elijah? Did he himself make use of the technique of prophetism? Did he, after all, stand alone? Or was he not closely preceded by J and E, and just as closely followed by Hosea? How, then, are we to explain his apparent desire not to be reckoned as one of the prophets? (c) Aside from the discipline which he secured in the desert and in the progress of travels which were undertaken in connection with his occupation, what are the facts in reference to the development of culture in eastern society? (d) Is it possible to suppose that Amos's call, like those of Isaiah and Jeremiah, came in visions, namely, those of the fire, locusts, and plummet? Does the fact that these visions are recorded in the seventh chapter oppose this suggestion? Compare the place of Isaiah's call in the narrative. (e) Consider what may be called the antecedents of Amos's thought as they are found in connection with (1) the prophets whom he cites; (2) Elijah and Elisha; (3) the many disconnected fragments of prophetic utterances found in J and E; (4) the prophet of Isa., chaps. 15, 16; (5) the priestly literature which had already taken form; (6) the prophetic diction which Amos employs and which implies long usage; (7) the great poetical pieces which had come down from ancient times, like Deborah's song, etc.

1:3, 6, 13; 2:1, 9-  
12; 4:6-11.

8:8; 9:7.

2:11; 3:7.

1:3, 6, 13; 2:1, 6,  
11b; 3:10, 11, 12;  
4:5-ix; 5:3a, 16,  
17, 27; 6:8b, 14b;  
7:1-9; 8:1f;  
9:1.

7:14.

7:1-7.

Isa., chap. 6.

Amos, 2:11 f.;  
3:7.

Numb., chaps. 23,  
24.

Hosea 8:12.

Judg., chap. 5;  
Gen., chap. 49.

§ 104. **The Character of Amos.**—Consider now the character of Amos in so far as it can be gathered from the facts at our command, and discover the evidence, if such exists, for regarding him as (a) bold and courageous; 7:10-17. (b) accurate in observation and scientific in habits of 3:4-6. mind; (c) nomadic in his instincts; (d) austere and 6:4-7. uncompromising; (e) the nature of his spirituality as distinguished from that of Isaiah.

§ 105. **The Message of Amos**—This, after all, is the most important topic. Consider (1) the reasons for the opinion that the message of Amos is the most important of any conveyed by an Old Testament writer, and (2) the two or three factors which are disclosed in a general analysis of this message, namely, (a) a profound conviction on certain subjects relating to God and to human life; (b) a knowledge of certain facts in national and international history; (c) a conclusion which grows out of putting together the conviction and the knowledge of the situation; (3) the importance of distinguishing Cf. § 66. the words actually uttered by Amos from the insertions and additions that come from the pen of later prophets, in all nearly one-fifth of the entire book.

§ 106. **The Popular Religion.**—It is necessary to formulate the state of feeling and opinion of the people against which the prophet arraigns himself. This popular opinion, it will be remembered, represents also that of the royal order, the priests, and a vast majority of the 4:1; 6:1; 7:10f. prophets. Consider now the consensus of thought which he opposes, the old theology in comparison with which his theology is new.

1. To what extent was the people's conception of Jehovah that of a nature-God, one among other gods, the Deity of Palestine?

2. To what extent was their conception of Jehovah 3:2; 9:7. that of a national God—a God, therefore, who would be satisfied if Israel would limit herself to his worship; a God who could not get along without his nation Israel any more than Israel could get along without her God? To what extent did the people interpret the period of 5:16-24. peace and prosperity which they were enjoying as a

definite indication of Jehovah's pleasure and satisfaction?

3. Did the people believe that Jehovah was virtually bound to protect their political interests without reference to their moral conduct? Must he sooner or later, without reference to right or wrong, identify himself with his people? Was it a matter in which he had no option? In other words, was his relation to them one which did not involve an ethical basis? Was their belief in Jehovah non-moral, that is, natural?

4. What, according to the opinion of the people, was Jehovah's attitude toward other nations? Was it to fight against them on behalf of his own people? And if they were conquered, did it exhibit on his part a lack of strength? Did these other nations have gods, and was it understood that the gods of the other nations were stronger than Israel's God when Israel was in subjection, but that Israel's God was stronger than other gods when Israel was victorious? Had Israel's God shown his power against Egypt and in Canaan, and more recently against Syria? Did his relationship with these nations cease when peace was declared? Did Israel belong wholly to Jehovah? Was Jehovah wholly Israel's?

*Amos 2:9 f.; 3:1;  
2 Kings 13:25;  
14:25.*

*Amos 3:1, 2.*

*3:14; 4:4 f.; 5:  
21-26; 8:10.*

5. How, in the opinion of the people, was Jehovah's favor to be secured and his anger averted? Was there any other method than by following out the ceremonial or cultus, including its festivals and sacrifices? Were these indispensable? Were they likewise wholly satisfactory? Could they give him nothing else than gifts, pilgrimages, and praises? Did Jehovah ask nothing more? Would the increasing costliness of these requirements develop injustice and inhumanity?

*Exod., chaps. 20-  
23; 34:10-26.*

6. Did the people then understand that moral requirements were ignored by Jehovah in case they were faithful to the routine of the ceremonial? Can it be said that they were entirely ignorant of moral duties in view of the existence of the Covenant Code and the Decalogue? In any case, did they not seem to have the belief that morality was an unnecessary factor in religion? Was this not a fundamental conception in early Semitic religion?

7. Did the people think about Assyria? Did they fear her? Why should they, in view of the fact that Jehovah had only recently shown his great strength? Could they doubt his ability, and, besides, were not Egypt and Syria equally interested with Israel and Judah against Assyria? Was it possible that one nation could overpower four? Then, too, were not the Assyrians occupied for the most part with distant wars and internal conspiracies? Had Assyria always been victorious? Did not fear of Assyria imply lack of faith in Jehovah? Why should they exhibit this lack of faith at a time when he had given such definite evidence of his favor? Amos 6:13.  
2 Kings 14:25.

**§ 107. The Teachings of Amos.**—What, now, were the convictions of Amos? To what extent is his thought in direct antagonism with the current thought of his times? To what extent is it positive rather than negative, and thus the statement or restatement of eternal truth? Were there some popular beliefs altogether wrong which he did not possess?

1. Consider Amos's conception of Jehovah, and remember in this connection the full significance of the title, "Jehovah, God of Hosts," as well as the favorite expression of Amos, "Lord Jehovah," occurring perhaps nineteen times. In what way did Amos represent Jehovah as All Sovereign and Omnipotent? In connection with nature? In connection with history? What has Jehovah's relation been to the Syrians, the Philistines, Israel herself? Does his power reach to heaven and to Sheol? But is this power of Jehovah ever said to be universal? Did other nations ascribe to their gods the same power? Does Jehovah have intercourse with any nation other than Israel? Is there evidence, in other words, that Amos in his conception of Jehovah represented pure monotheism? Does he anywhere deny the existence of other gods? In any case, does not Amos ascribe to Jehovah unlimited power? But, in this case, what relationship did these other gods sustain to Jehovah? If Jehovah, for example, brought the Philistines from Caphtor and the Syrians from Kir, did he do this with or without the permission of the gods of those 5:14, 27.  
4:13.  
3:7, 11; 4:2, 5;  
5:3.  
4:6-11; 8:8; 9:2-4; 9:7.  
9:2.  
9:7.

6:14

7:3. 6, 7.

Cf. Hos. 3:4.

Amos 3:2.

9:7.

5:6.

5:4.

5:7-15, 24.

1 Kings 21:18 ff.

Cf. Mic. 3:11.

Amos 1:3-8, 13-15; 2:1-3.

nations? Does not Amos clearly imply that other gods are inferior and subject to Jehovah? They only carry out Jehovah's will. Jehovah, then, is a God who has defeated the gods of Egypt, of Philistia, and of Canaan. He has overthrown the Phoenician Baal and the Syrians. Can we see the relationship of Amos's thought to that of the past? Did Amos make use of anthropomorphisms? In what way are these to be explained? Did Amos pass by image-worship? Had objection been made to image-worship? What was the restriction in Exod. 34:17? Had use been made of images—for example, the ephod and the teraphim? Is there any objection to the interpretation of 2:4 as representing Amos's views on this point, or 8:14? Is there any evidence that Amos approved image-worship?

2. Is Jehovah ever called God of Israel in Amos? Is Jehovah nevertheless represented as sustaining a peculiar relation to Israel? Is this relationship indissoluble, or is it clearly conditioned? (a) Does he give any reason why Israel was selected by Jehovah rather than some other nation? With unlimited power could he not have taken any nation? (b) What special responsibilities rest upon Israel in view of the selection that has been made? (c) Is Jehovah interested in the outside world simply for Israel's sake, or is he interested particularly in Israel for the world's sake? Is Israel really anything more to him than are the Cushites? On what condition alone is Israel's future safe? Does the prophet actually expect the people to adopt his view of the matter?

3. To what extent does the conception of Jehovah as a God of justice control the thought of Amos? Had this idea of God been expressed by Elijah in the Naboth episode? (a) Does Amos go farther than did Elijah? Was he enabled to do this because he conceived of Jehovah as standing in close relation to all nations? Must Jehovah be impartial, and consequently ethical, because his power is universal? What is it to be a national God, if not to show favor to Israel? Can he do this and be ethical? Must a God to be ethical be a world-God? (b) But if righteousness is an essential element in Jehovah's

character, must he not demand it of those who are his followers? Can he have one standard for the world at large and a lower standard for Israel? If Israel has enjoyed special privileges, must she not be judged by a higher standard? (c) But does Amos express any clear 3:2. or adequate conception of sin? Does he show any great purpose on the part of Jehovah in the working out of this idea of righteousness?

4. If Jehovah has unlimited power, is he not able to control the world? Does this not include Assyria as 6:14. well as Egypt? Will Jehovah demand righteousness of the world-nations? Why is punishment announced for Chaps. 1 and 2. Syria, Philistia, Moab, and Ammon? Was it because they had not treated properly his nation Israel? Was it because of idolatry on their part, or was it rather because of the violation of some dictate of universal morality, some principle of the natural laws of humanity and mercy?

5. Does Jehovah really care for the observance of 5:25; 5:21-23; 3:  
the ceremonial? Is he pleased with Israel's pilgrim-  
ages? 14; 5:5; 7:9;  
Does he enjoy their feasts and songs? Is 8:10; 9:1-4.  
he not actually ready to destroy their places of wor-  
ship, and to put an end even to worship as a whole?  
What, now, does Amos really mean? Is he denouncing  
to the people sacrifice itself, or is he trying to change  
the belief of the people that sacrifice duly performed  
will satisfy the mind of Jehovah? Does he teach that  
the ritual of itself cannot meet the demands of an ethical  
Deity? Could he have opposed sacrifice itself without  
opposing the only method yet known to humanity of  
coming into communion with the Deity? Does he really  
wish them to give up the ritual?

6. If something beyond the ritual is demanded, what 5:7-15, 24.  
is it? Does it grow out of Jehovah's ethical character,  
and is it in fact an ethical demand? Is it a demand for  
justice, and what does justice include except honesty,  
integrity, purity, and humanity? Did Amos present his  
demand in the abstract or in the concrete form? And  
does he, after all, ask anything that has not been recog-

<sup>1</sup> W. ROBERTSON SMITH, *Prophets of Israel* (2d ed.), p. 134.

nized as necessary by all nations who have attained governmental organization? Is any more asked of Israel than of other nations? Is it obedience to mere legal justice that is called for, or rather consideration of the poor and weak—that is, moral justice? Is any statement of reward or punishment associated with the demand? In the language of the prophet's demand and in the universality of its character, does he not himself resemble the sage?

5:18ff.

7. What position, now, is maintained by Amos concerning Israel's future, and what is his conception of the day of Jehovah? Is Israel to suffer punishment? Will this punishment mean utter destruction? How important a place does this thought have in the message as a whole? Had anyone before Amos proposed the utter destruction of the nation? Was the overthrow contemplated in any sense political? Is the sentence a possibly revocable one? Is it at all clear that Amos saw a brighter picture in case of repentance? Review here the considerations for and against assigning 9:8b-15 to a later date. Is it possible that Amos, being from Judah, expected the true religion to be continued and developed by Judah after Israel had perished? What were the essential points of difference between Amos's conception of the day of Jehovah and that of the people of his times?<sup>2</sup>

**§ 108. The Antecedents of Amos.**—The relation of Amos to those that preceded him is a subject which furnishes many interesting questions for study. To what extent was Amos a creator of the Israelitish ethical monotheism; or to what extent is the essential content of Amos's teaching rooted in the past?

1. Consider the importance of this question in the study of the progress of the Old Testament development, and especially in determining the place of prophecy in that development. Was he, perhaps, instead of Moses, the founder of the religion? If, in general, Old Testament history, like other histories, is an evolution, is the

<sup>2</sup>See J. M. P. SMITH, "The Day of Yahweh," *American Journal of Theology*, Vol. V (1901), pp. 505 ff.

movement which found expression through Amos, Hosea, and Isaiah exceptional in that it had no antecedents? Is the fact that Amos makes no appeal to something earlier than his own work—for example, a code of laws—evidence that his work was not the fruitage of the past?

2. Is the morality which he demands something new or of long standing? Were not demands for this same justice, including honesty, humanity, etc., made in the earliest days of history? Did they not form the basis of his condemnation of other nations? Is anything more asked of Israel than of them? Does Amos in his presentation of these demands assume that Israel is ignorant of these things; or is aware of them, and negligent of them, and therefore deserving the punishment? Is it possible to explain the representation of Amos as an anachronism; or as a piece of beautiful rhetoric? Could Israel be punished justly for failing to observe conditions or demands of which they were totally ignorant? Could Amos, living in such close proximity to Jerusalem, have been ignorant of the past history of the nation, its literature, and its laws as handed down by tradition?

3. To what extent does Amos show a knowledge of Israel's past history? How far did Israel's history rest on the character of Jehovah as shown in history? To what extent is Amos making use of the terminology of prophecy as fixed by his predecessors?

4. Does he concretely express appreciation for preceding prophets? Who were these? Would the number include Elijah and Elisha, J and E?

5. Is it quite certain that Amos knew such written documents as the Decalogue and the Book of the Covenant? May we suppose that, in addition to these works, others were familiar to him? (a) Were there national songs which prepared the way technically as well as spiritually for his work? (b) Would these include the Song of Deborah, the Song of the Red Sea in its earliest form, the blessing of Jacob, as well as Deut., chaps. 32 and 33? (c) And would there be, in addition, proverbs and folk-lore, some of which had already been incorpo-

*Cf., e.g., the Book of the Dead, and the Code of Hammurabi.*  
1:3, 6, 13; 2:1.

1:3, 6, 13; 2:9-12;  
3:1; 4:6-11;  
5:25; 6:5; 9:7.

*Exod., chaps. 34, 20; Deut., chap. 5; Exod., chaps. 21-23.*

*Judg., chap. 5;  
Exod., chap. 15;  
Gen., chap. 49.*

*Gen. 4:23 f.; 25: 23; Judg. 9:7-20.*

**Numb. 21: 27-30.** rated in J and E, and some of it perhaps preserved in the canonical Book of Proverbs? Does Amos himself show a familiarity in his own address with the folk-lore, and with the speech and thought of the common people?

**§ 109. The Ministry of Amos**, that is, the external form of Amos's work. What was its scope? In what did it consist?

**1 Kings, chap. 13.** 1. Is it possible that the story of the man of Judah is a distorted account of Amos's ministry?<sup>3</sup> Or is it worth while to consider the suggestion that the story of his ministry, together with that of Jonah, is a later invention or fiction?<sup>4</sup> What is a natural inference to be drawn from (a) the fact that no miracle or wonder-story is connected with his work; (b) no ecstatic frenzy is suggested;

**Amos 7:14.** and (c) the emphatic statement made in answer to Amaziah? Did he use music, as did Elisha, to produce ecstatic trance? Did he have visions? Are these to be compared with those of Isaiah and Jeremiah? What relation did the visions of Amos sustain to those of the past and those of the future? Does he in receiving his message follow the method of those who preceded him? In his own method of presentation does he show progress?

2. What significance lies in the fact that Amos was the first of the prophets to write down his sermons? (a) How far was this due to the fact that Israel is now for the first time enjoying the privileges of civilization, and therefore literature? To what extent was opportunity for this afforded in the long and peaceful reign of Jeroboam? To what extent is he merely following the fashion already set by the priests, and the prophets of J and E? (b) If Israel's religion in the prophet's mind stood for something more than ritual—in other words, for ideas which could not be expressed in an institution —was writing a necessity? Is it true that prophetic utterance has now become something of permanent value? Has the prophet himself assumed new functions and new responsibilities?

<sup>3</sup> So WELLHAUSEN.

<sup>4</sup> So DAY AND CHAPIN, "Is the Book of Amos Post-Exilic?" *American Journal of Semitic Languages and Literatures*, Vol. XVIII (1902), pp. 65-93.

3. What was the nature of the influence exerted by the earlier prophets in comparison with that of the later prophets? How far did the earlier work wield "an instantaneous influence"? Is the prophet henceforth to be leader of the masses? Is his work outwardly to be a failure? Is he compelled to put his words in writing because of his ill success in reaching their hearts?

4. How could permanent interest be secured without an opportunity to read and study the prophetic stories? Could there be a continuous development without this? Would it be necessary for the prophet to write out his words just as he had spoken them? Was it necessary that the prophet himself put his speeches into written form? May this have been done by a band of disciples? What motive could have existed in the mind of Amos for writing down his addresses, if he expected the end of Israel to come within his own generation?

§ 110. **The Political Activity of Amos.**—This deserves consideration, especially in the variation which it presents from the older types.

1. Is this a difference in fact or in method? Was the prophet's influence in national life less than was that of Elijah and Elisha? Was he an official of the government? Did he sustain a special relation to the king? Was he more than a private citizen? Did he establish any organization? Did he adopt any other method than that of preaching?

2. Consider the skill with which Amos announced his political views concerning the nations. What are the features of the method adopted, and what may be regarded as the chief motive? Chaps. 1 and 2.

3. Consider the political insight exhibited in his interpretation of Assyria's relation to Israel.

§ 111. **The Stages in the Ministry of Amos.**—Consider the question of the chronological order of the stages in Amos's ministry.

1. Did he, may we suppose, while in Tekoa, make visits at home and abroad, and in such visits would he learn the methods and work of the prophets? Might he in this way secure information concerning the world at large in these early years?

<sup>1</sup> Kings 18:17ff.;  
19:15-18; 21:  
27 ff.; 2 Kings  
13:14 ff.

7:1-9. 2. May he, in visions like those of the locust and fire, have received his call to preach; and, in a vision like that of the plumb-line, the message which he was to preach, namely, the irrevocable destruction of Israel? Did he perhaps at first believe that the doom might be averted? But is he gradually convinced that there is no hope unless something extraordinary happens? Does he then go to Northern Israel, amazed that all do not see as he sees?

Chaps. 1 and 2. 3. Did he introduce his work, may we suppose, by a proclamation in diplomatic form of one oracle after another concerning Israel's neighbors? Were these uttered on successive days, or did they extend perhaps over months? Does he in time announce to Israel the future ruin, and does he, going from place to place, finally reach the climax of his work at Bethel when utterance is given to the words contained in chap. 6?

2:6-16. 7:1-9. 4. Is it possible to assume that at this point he is interrupted, and that a demand is made for his authority, and that in justification of his words, he tells the story of his call as it came in the visions of the locust, fire, and plumb-line, closing with the definite announcement of Jerusalem's end?

7:10-17. 5. May we understand that this is followed by the attack of Amaziah? Does he give up his prophetic work immediately, or does he continue in spite of the priest's interference? Is it possible to suppose that the interference was a friendly one; or, on the other hand, was Amos strong enough to defy the king's command and remain permanently? Is it more reasonable to suppose that he continued to preach until he had finished his message?

Isa., 8:16 ff. 6. Does the prophet then go back to Judah and gather about him a small band of disciples, to whom, as in the case of Isaiah with his disciples, he turns over his sermons and his visions?

### § 112. The Efficiency of the Ministry of Amos.—

1. To what extent is there a lack of the religious element? Could his ministry have reached many minds? Did he himself clearly recognize the issue involved in

5:4, 6, 14; 7:2 f.,  
5 f., 7 ff.

his preaching? Did he have a purpose, or is he like a sage advocating a new philosophy without reference to its consequences?

2. To what extent may his ministry be explained upon the supposition that it contained an infusion of the new spirit, namely, that of philosophical inquiry and the acceptance of law? In what sense does his work furnish the basis for future prophecy?

**§ 113. Literature on Amos.—**

On the teachings of Amos see especially: the commentaries of W. R. HARPER (1905), G. A. SMITH, DRIVER, MITCHELL, ORELLI, WELLHAUSEN, GUNNING, NOWACK, and MARTI; and also CHEYNE, art. "Amos," *Encyclopædia Biblica*; TAYLOR, art. "Amos," HASTINGS's *Dictionary of the Bible*; DRIVER, art. "Amos," SMITH's *Dictionary of the Bible* (2d ed.); W. R. SMITH, *Prophets of Israel* (2d ed.), pp. 120-43; CORNILL, *Prophets of Israel*, pp. 37-46; KIRKPATRICK, *Doctrine of the Prophets*, pp. 83-108; H. P. SMITH, *Old Testament History*, pp. 211-18; McCURDY, *History, Prophecy, and the Monuments*, §§ 302-4, 937-41; BUDDÉ, *Religion of Israel to the Exile*, pp. 133 ff.; DAVIDSON, "The Prophet Amos," *Expositor*, Vol. V (1887), pp. 161-73; MITCHELL, "The Idea of God in Amos," *Journal of Biblical Literature*, Dec., 1887, pp. 33-42; PATON, "Did Amos Approve the Calf-Worship at Bethel?" *ibid.*, Vol. XIII (1894), pp. 80-91.

DUHM, *Theologie der Propheten*, pp. 109-26; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte* (2d ed., pp. 179-86); LÖHR, *Untersuchungen zum Buch Amos*, pp. 28-36; MEINHOLD, *Studien zur israelitischen Religionsgeschichte*, Vol. I, pp. 31-63; PROCKSCH, *Die Geschichtsbetrachtung bei Amos, Hosea und Jesaja*, pp. 2-12; SEESEMANN, *Israel und Juda bei Amos und Hosea*, pp. 1-17; TESCH, *Setzt der Prophet Amos autoritatives Gesetz voraus?* GIESEBRECHT, *Die Geschichtlichkeit des Sinai-bundes*, pp. 19 ff.; MARTI, *Geschichte der israelitischen Religion* (3d ed.), pp. 180 ff.; G. ROTHSTEIN, "Amos und seine Stellung innerhalb des israelitischen Prophetismus," *Theologische Studien und Kritiken*, April, 1905; FRANCKH, *Die Prophetie in der Zeit vor Amos* [Beiträge zur Förderung Christlicher Theologie, IX (1905), pp. 27-86].

**§ 114. Constructive Study.—** Consider each of the sections 101-112 as furnishing the basis for a *constructive study* in which the various points suggested in the questions asked shall be treated. The formulation of the subject may thus be presented in the form either of propositions or of a more general discussion. In each there will of course be incorporated the results of a study of the Scripture material cited, and of the reading pursued in the list of literature suggested.

## CHAPTER IX.

### THE PROPHETIC MESSAGE OF HOSEA.

**§ 115. The Personal Life of Hosea.**—In the history of no prophet is there a closer connection between the message and the personal life than in the case of Hosea. And since Hosea's work was performed among his own people rather than in another country (*cf. Amos*), it is especially instructive to consider—

1. His place of residence. In this connection one may pass over the views (*a*) that Hosea was of the tribe of Reuben (compare his father's name Beeri with the name Beerah), and (*b*) that Hosea, like Amos, went up from Judah to Israel—a view based upon the frequent reference to Judah in the book. But would these passages, even if all authentic, prove the place of the prophet's work? Is this view supported by anything which may be found in the superscription or by the prophet's apparent attitude of leniency toward Judah in contrast with Israel? Is there any evidence that the book was written out in Judah after Hosea had left Israel? In favor of Northern Israel as his home take up the following questions: Does the language of the book indicate anything? Is there any evidence to be found in such expressions as "the land," "our king," etc.? Does he show any special interest in Northern Israel, its historical conditions and foreign relations, and its political parties? Are the places with which he shows familiarity in the north or in the south—for example, Mizpah, Tabor, Samaria, Gilead, Shechem, Gilgal, Bethel, Gibeah, Ramah? Does he speak from the point of view of a visitor or a resident? How important is this question of his citizenship in the Northern kingdom?

1 Chron. 5:6.  
Hos. 1:7, II: 4:15;  
5:6; 6:4; 8:14;  
II:12, etc.

2:1.

7:5; 6:10; 1:2.

4:15; 5:1, 8:6, 8:9;  
7:1; 8:5, 6; 9:15;  
10:5, 7, 9, 15;  
12:11.

2. The suggestions offered as to the meaning of the word "Hosea." Is it a combined word made up of "Jehovah" and the root "to save" (*cf. Joshua*), or simply a word meaning "deliverance"? Is there anything significant in the name?

**§ 116. The Date and Circumstances of Hosea's Life and Work.**—Are these indicated in the superscription? 1:1. Is this superscription from Hosea's hand or from a later date? In what respect may Hosea's life and work be compared with those of Jeremiah?

1. Consider now the data which determine the beginning of his work and its duration. What date is implied in view of the threat concerning Jezreel? Would his 1:4. marriage and the birth of his oldest son have preceded? Is evidence to be found that he preached in the midst of 7:7. (cf. 7:3 ff.; the anarchy which followed the death of Jeroboam II.? 8:4). Does the book contain any allusion to the Syro-Ephraim- 5:1; 6:8; 12:11. itish war? If not, what indication does this give of date? Is Gilead in Hosea's times a part of Northern Israel? But was not Gilead with Naphtali conquered by Assyria in 734 B. C.? What then are the dates within which he must have preached?

2. Consider the historical events of the period indicated 2 Kings, chap. 15. above and their consistency with the times described by Hosea; for example, is there evidence in the early part of the book of prosperity and wealth? On the other hand, does the situation change later? Is lawlessness prevalent? Is the political situation one of peril? Are the leaders themselves guilty? Are revolution and anarchy prevalent? How does Hosea's description of the times differ from that of Amos? Which of the two saw more widely? Which more deeply?

3. Concerning Hosea's occupation and social standing, it may be asked whether he was one of the so-called prophets, or was he, like Amos, neither prophet nor the son of a prophet? May we infer from a familiarity 4:4, 6-9; 6:9. which he shows with the evil practices of the priests that he himself was a priest? Is there anything opposing this view? Is there evidence of any kind to indicate whether he occupied a high social position or the opposite?

**§ 117. Hosea's Call and Preparation.**—This subject is perhaps the most important of all that will present themselves in a study of the Book of Hosea. The difficulty and the delicacy of the subject are apparent, but a

Hos. 2:5ff., 9ff.  
4:2; 5:1; 7:1.  
5:15; 7:11; 8:8;  
12:1.  
4:8; 5:1; 9:15.  
5:13; 7:11; 10:6;  
12:1.

careful examination of the material, and the various views that have been presented concerning it, will give a clear insight into Hosea's character and the significance of his personal experience as determining the nature of his message.

1:2-9.

1. Make a thorough study of the narrative which describes the harlotry of Hosea's wife, and in connection with this the narrative of the purchase of Gomer as a slave and her retention many days, and prepare a brief statement of the thought contained in these two passages, keeping in mind that, whatever view may be taken of the authenticity of the remaining verses of the first three chapters, these passages contain the actual narrative concerning Höseä and his wife.

3:1-4.

2: Consider whether this transaction is to be regarded as (a) a vision or trance, something that never actually happened in real life; or (b) as a parable or allegory. Could a prophet have done the thing here described? Is the woman of 3:1 the same as in chap. 1? And did Hosea have two marriages of the same kind? Did the prophets sometimes represent themselves as commanded

Ezek. 4:1-8, 9-17.

to do strange things? Could Hosea psychologically have received such a command? Or (c) is the transaction to be understood literally? Does the prophet indicate in any way that it was a vision? Is the thing commanded less objectionable in a vision than in actual practice? Was it the custom of prophets to give symbolical names to real children? Is a real experience of this kind consistent with the message which Hosea preached? But (d), if it is taken literally, are we to understand that Gomer was a harlot when Hosea married her? Or is it possible (e) that spiritual fornication is meant, since Gomer was, like other Israelites, an idolatress? Or may we understand (f) that the phrase "a wife of whoredom" may mean one who, although chaste at the time of marriage, had in her a tendency to impurity which manifested itself after marriage? Does this view cover the facts of the narrative? Does it remove the moral difficulties? Does it furnish a reasonable basis for Hosea's love for his wife? Will it furnish explanation

Isa. 7:3; 8:1-4.

Hos. 1:2.

of the mental process through which Hosea came to realize Jehovah's love for Israel?

3. Trace the connection between the symbolical names given to the children and the progress of the thought in Hosea's mind, and at the same time take up the close connection between chap. 3 and chap. 1. Is the old relationship of wife re-established? In what position is the wife placed at the close? Is the period of seclusion 3:1-4 3:4. —namely, "many days"—a definite period?

4. Consider the following questions: If we restrict the narrative to 1:2-9 and 3:1-4, is the conclusion of the story furnished? Is there any inconsistency between the representation made of a love so strong that it leads the husband to do strange things, and the usual Israelitish custom in accordance with which the wife was the property of the husband? How long a period must these transactions have covered? What was Hosea's domestic situation during these years?

Exod. 22:16 f.

5. Consider these additional points: Might a call to prophecy come through a personal experience as well as in a vision? Was the chief teaching of these domestic experiences the announcement of Israel's destruction, or the announcement of Jehovah's love for Israel in spite of faithlessness? If Gomer was a harlot at the time of marriage, why was she called "wife of whoredom" Hos. 1:2. rather than harlot? Is this command of Jehovah to marry such a woman to be compared with Scripture representations concerning the hardening of Pharaoh's heart and the command to Isaiah, and were these really commands? Could these experiences have been used in communicating to the people the thought which the experience itself brought to the prophet?

Exod. 10:1.

Isa. 6:9f.

6. Is it to be understood that the prophet in writing out the story of his experiences at a later time introduced into the story much of his later history. Did Isaiah do Isa., chap. 6. this in the story of his call, and Jeremiah likewise? Jer., chap. 1. May we understand, then, that there first came the experience, after that the recognition of the truth which it suggested, and still later the writing out of the experience in the light of this truth? Is there anything analogous to this in Amos?

7. To what extent did the old Semitic conception, that the national deity was the husband of the land, afford a basis for Hosea's interpretation of his experience? Supposing this to be the basis, what new thought does he introduce?

**§ 118. The Character of Hosea.**—Consider the facts and the material of the book, and picture to yourself the character of the author, Hosea.

1. In what respects did Hosea's strength differ from that of Amos?

2. In what respects was his character complex, as compared with the simplicity of the character of Amos?

3. Compare closely the character of Jeremiah with that of Hosea, and indicate the points of resemblance?

4. Does any other personality in Old Testament history exhibit so affectionate a character?

5. Was Hosea strongly ethical or rather strongly religious? Cf. Amos.

6. Was Hosea, because of his emotional character and the complexity of his temperament, illogical?

7. To what extent did Hosea represent the national type?

**§ 119. The Message of Hosea.**—Consider in general the importance of the message and the facts which contribute to it a special interest.

1. Is the message a strongly personal one, and is this personal element so pervasive as to give it a prominence over and above the political and religious factors?

2. Is there a remarkable relationship between the message of Hosea and that of Amos, both being required to secure a complete conception?

3. Is there any significance in the fact that this message is given within a few years of the end of the Northern kingdom?

4. Is it true that nearly one-fourth of the verses contained in the Book of Hosea are to be regarded as insertions and additions from the point of view of later prophets, and will this affect somewhat the formulation of Hosea's message?

5. Consider whether the general thought of Hosea may be connected with the following topics, and formulate a proposition presenting his thought concerning each of the subjects named: (a) Israel's character and condition; (b) Israel's future; (c) Jehovah's relation to Israel; (d) Israel's conception of Jehovah; (e) Israel's acts of repentance; (f) the outcome of Israel's present attitude toward Jehovah.

6. Consider what Amos had said that did not need to be said over again by Hosea, and also what Amos had not said which Hosea must

now say. For example, did Amos present any plan for a restoration? Did Amos lay emphasis upon Jehovah's love, or upon universal law? If the latter, what was the next problem to be solved? Was it necessary for Hosea to promise redemption, or would it be sufficient if he would show that redemption was possible?<sup>1</sup> Had the popular feeling on fundamental questions changed, or was it practically the same as at the time of Hosea's utterances?

**§ 120. The Convictions of Hosea.**—Recognizing the fact that Hosea, when compared with Amos, deals differently with the same questions, the one being deeper, while the other is broader; the one being strongly religious, the other strictly ethical; consider the more important points upon which expression is made:

1. **The omnipotence of Jehovah.** Is this idea as important in Hosea's scheme of thought as it was in that of Amos? How does Hosea represent Jehovah's power over nature, and in what way does he describe the power of Jehovah in history? Is he interested in Jehovah's work outside of Israel?

Hos. 2:8; 4:3; 9:2;  
13:14.

11:1, 3, 4; 12:9, 10;  
13:4, 5.

2. Was Hosea more truly monotheistic than Amos? Is Jehovah represented as a national God? Is Hosea's representation of Jehovah anthropomorphic? Is the manner of his representation of Jehovah influenced by his own poetic nature?

3:4; 9:3; 13:4.

6:5; 5:14; 13:7;  
5:12;  
5:10, 14 f.; 12:14;  
13:7 f.

3. How are we to account for the fact that Hosea attacks the image-worship of the times, which was passed over in silence by Elijah, Elisha, and Amos? Why should Hosea have taken this position rather than Amos?

8:5, 6; 3:1; 13:2.

4. Prove that Hosea's fundamental idea of Jehovah is that of a God of love. What, in detail, is the significance of the word "love" used of Jehovah by Hosea? What is involved in the exercise of this feeling on the part of both Jehovah and Israel? What words or phrases may be used as synonyms to express the idea contained in the word translated "love"? What, according to the prophet, is the relationship of this feeling to religion itself?

6:7.

5. From a study of the passages cited, formulate the substance of Hosea's most bitter complaint against Israel. Explain what is the full meaning of the word "know" as

2:8; 4:1-6, 5:4;  
6:6; 8:2.

<sup>1</sup> Cf. GEORGE ADAM SMITH, *Book of the Twelve Prophets*, Vol. I, p. 229.

used in these passages. What knowledge of God is it that Hosea has here in mind? Something which the nation once possessed, but has lost, or is it something really new? Why is it that the people do not reach up to this new knowledge? And in what way is it possible for Israel to gain a true knowledge of Jehovah?

4:1 ff.; 6 ff.; 5:1 ff.  
2:8; 4:6.

2:2; 3:1.

11:1.

6. If Jehovah is the husband of Israel, or if he is the father of Israel, what relation does he sustain to outside nations? Is Hosea much concerned with the outside world? What evidence is there that Jehovah occupies a place of superiority in the outside world? Why was Hosea indifferent to the world at large?

4:13 ff.; 6:6; 8:11-  
13; 13:1 f.;  
chap. 10, *passim*.

7. Formulate a statement representing Hosea's message on the cultus, and compare with this the thought of Amos. Why is the Canaanitish worship distasteful to Hosea? Why is he opposed to calf-worship? Does he give larger consideration to the cultus than does Amos?

4:8; 5:1; 10:13;  
6:4; 11:12.

8. Prepare a statement expressing Hosea's conception of the immorality of Israel in those days. What is the occasion of this general immorality? Is it encouraged by the priests? Why? What methods does Hosea adopt to bring about a reform in this particular?

8:4-6.

7:1-8; 8:4-13;  
10:8 ff.

9. Prepare a statement representing the political situation at home and abroad as represented by Hosea. In what respect has the home policy been wrong? Does he condemn the disruption of the kingdom which took place in the days of Rehoboam? What is his attitude toward the anarchy of his own time? What about the foreign policy? Exactly what was it, and what was its weakness?

1:4; 5:13; 7:3-7,  
13 ff.; 9:14; 11:  
1; 12:3, 9 f.

10. What was Hosea's interpretation of Israel's past history? What interpretation of this same history had been made before the days of Hosea, and what two great interpretations follow? Formulate in some detail Hosea's point of view and the great religious lesson which he based upon it.

1:10-2:1, 14-16,  
18-23; 3:5; 11:  
10 f.

11. If 14:1-8 comes from a later hand, compare also other suspected passages with Hosea's representation concerning Israel's immediate future. Present in contrast his conception of the future on the supposition that

these passages come from his pen. What considerations now may be urged in this connection against the authenticity of the passages cited? In any case, is not Hosea's conception of Jehovah one which furnishes a basis for a hopeful future? Did he teach the possibility of repentance? Did he expect Israel to repent?

12. Consider two additional points in reference to Hosea's message: (a) To what extent did he make use of the nation's past history, and where did he get his material? Is it possible that he may have made use of oral tradition? Did he have information which no preceding document still in existence furnished? Did he exercise a judgment concerning the past, differing from that of those who preceded him? (b) In what sense now may the character of Hosea's message be said to be typically Israelitish? Was his message a true expression of the national spirit? In what respects may the message of Hosea be contrasted with that of Amos?

§ 121. **The Ministry of Hosea.**—What is the external form of his work? What was its scope? In what did it consist? Remembering that the ministry of Hosea was that of a poet, not a philosopher; that of a mystic, not a moralist—consider the following topics:

1. In the reception of his call to preach and the message which he was to preach, what method was definitely employed? Through how many years did this experience continue? What was the nature of the experience? How may we in a practical way explain the reception of the message by the prophet?

2. In the presentation of his message to the people, what methods were employed? Was the use of symbolical names for children a good method? May we suppose that he made a public statement of the story of his discourse, and, if so, for what purpose?

3. Did he preach? What was the important purpose of his discourse? How many of these discourses have been preserved? What may be said as to the character of these discourses from the point of view of public delivery?

4. Did he follow the example of Amos in committing his addresses to writing?

5. How may we contrast the ministry of Hosea with that of Amos in its relation to political activity? Did Hosea occupy any public position? Did he come into contact, so far as we know, with the

2:2; 5:4; 6:6; 10:  
12.  
13:14.

Cf. 8:12; 9:10;  
12:3.  
Cf. 8:13; 9:3, 10;  
10:9; 11:1, 5;  
13:4 f.  
Cf. 11:8.  
Cf. 1:4; 10:5.

government? Was it, in other words, a private rather than a public ministry? Were the political conditions of his times peculiarly difficult? Was he more severe toward the prophetic policy of the past than toward that of his own times?

### § 122. Stages in the Ministry of Hosea.

1. Criticise in detail the following hypothesis concerning the chronological order of the various stages in his ministry:<sup>2</sup>

a) At the time of his marriage (750 B. C.?) he was presumably a young man, and, if his occupation was that of a priest, his mind had been dwelling on sacred things for many years. At first hand he gained his knowledge of the evil practices of his fellow-priests, and their close associates, the prophets.

b) Within two or three years (747 B. C.) he had satisfied himself as to the doom of Jehu's dynasty; this was announced in connection with the birth of his son (Jezreel). He, doubtless, expected Israel's collapse to be contemporaneous.

c) Within six or seven years the tragedy of his life has been enacted; the real call to preach has come; the great message has been received; Jeroboam has died, and anarchy has set in; important announcements concerning the future have been made (in the symbolic names given the three children of his wife).

d) During the next six or seven years (742-735 B. C.), with his wife put away (for he cannot now live with her, however much he loves her), he preaches his impassioned sermons, breathing into them all the warmth and all the pain of an agonizing heart. These are the years of revolution and vacillation, of decay approaching close to death—years without any hope, yet with a faith in Jehovah that is strong and steadfast.

e) What next? We do not know. It is improbable that, like Amos, he left home and went to Judah, there to put his writings into form, and to include the Judaistic references which are in the present book. It is probable that he was spared the worst agony of all, that of seeing Samaria in ruins and Israel carried captive. We have nothing from his lips or pen later than 735 B. C.

2. Present considerations which may be offered to prove the efficiency of Hosea's ministry. What is its real success, notwithstanding the failure of the prophet to turn people from their sins and to save the nation from destruction?

### § 123. Literature on Hosea.

For presentations of the teachings of Hosea see: The introductions to the various Commentaries, especially those of CHEYNE (*Cambridge Bible*), GEORGE ADAM SMITH (*Expositor's Bible*), EWALD, WÜNSCHE, VALETON (*Amos und Hosea*), NOWACK (*Hand-Kommentar zum Alten Testament*), MARTI (*Kurzer Hand-Kommentar zum Alten Testament*), and W. R. HARPER ("International Critical Commentary," 1905).

<sup>2</sup>See *Amos and Hosea* ("International Critical Commentary," 1905), pp. clvii f.

Special discussions are: A. B. DAVIDSON, "The Prophet Hosea," *Expositor*, 1st Series, Vol. IX (1879), pp. 241-64; W. R. SMITH, art. "Hosea," *Encyclopædia Britannica* (1881); IDEM, *Prophets of Israel* (1892, 2d ed., 1895), pp. 144-90; KIRKPATRICK, *Doctrine of the Prophets* (1892, 3d ed., 1901), pp. 109-42; IDEM, art. "Hosea," SMITH'S *Dictionary of the Bible* (2d ed., 1893); CORNILL, *Prophets of Israel* (1894, English 1898), pp. 47-55; L. B. PATON, "Notes on Hosea's Marriage," *Journal of Biblical Literature*, Vol. XV (1896), pp. 9-18; A. B. DAVIDSON, art. "Hosea," HASTINGS'S *Dictionary of the Bible*, Vol. II (1899); BUDDE, *Religion of Israel to the Exile* (1899), pp. 45 ff.; W. R. SMITH AND KARL MARTI, art. "Hosea," *Encyclopædia Biblica*, Vol. II (1901).

DUHM, *Die Theologie der Propheten* (1875), pp. 126-41; LAGRANGE, "La nouvelle histoire d'Israël et le prophète Osée," *Revue Biblique*, Vol. I (1892), pp. 203-38; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte* (1893, 2d ed., 1899), pp. 204-18; OETTLI, "Der Kultus bei Amos und Hosea," *Greifswalder Studien* (1895), pp. 1-34; VOLZ, *Die vorexilische Jahweprophetie und der Messias* (1897), pp. 24-40; SEESEMANN, *Israel und Juda bei Amos und Hosea, nebst einem Exkurs über Ho. 1-3* (1898); VOLZ, "Die Ehegeschichte Hosea's," *Zeitschrift für wissenschaftliche Theologie*, 1898, pp. 321-35; PROCKSCH, *Die Geschichtsbetrachtung bei Amos, Hosea und Jesaja* (1901); OETTLI, *Amos und Hosea, zwei Zeugen gegen die Anwendung der Evolutionstheorie auf die Religion Israels* (1901); NOWACK, "Die Zukunftshoffnungen Israels in der Assyrischen Zeit" in *Theologische Abhandlungen* (Festgabe für H. J. Holtzmann, 1902), pp. 33-59; RIEDEL, *Alttestamentliche Untersuchungen*, Heft I (1902), pp. 1-15; BOEHMER, "Die Grundgedanken der Predigt Hosea's," *Zeitschrift für wissenschaftliche Theologie*, Vol. XLV (1902), pp. 1-24; MEINHOLD, *Studien zur israelitischen Religionsgeschichte*, I: *Der heilige Rest* (1903), pp. 64-88.

**§ 124. Constructive Study.**—On the basis of the results reached through the foregoing study and in the light of the literature cited in § 123, prepare a positive, constructive statement of the message of Hosea, giving special attention to (1) his call and preparation, (2) his relation to Amos, (3) his diagnosis of Israel's religious condition, and (4) his conception of God.



## APPENDIXES

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- D. A TABLE OF IMPORTANT DATES.
- B. A CHRONOLOGICAL TABLE OF THE RELIGIOUS LIFE OF ISRAEL.
- C. THE PROPHETIC VOCABULARY.
- D. ANALYSIS OF THE HEXATEUCH.



## APPENDIX A.

TABLE OF IMPORTANT DATES.

ISRAEL.	B. C.	OTHER COUNTRIES.
Hebrew clans in Canaan (Gen. 14).	c. 2250	Hammurabi, king of Babylon.
Jacob-clans enter Goshen.	c. 1700	Hyksos enter and subdue Egypt.
Israel defeated in Canaan by Merneptah.	c. 1500	Hyksos expelled from Egypt.
Exodus of Jacob-clans from Goshen.	c. 1400	Tell-el-Amarna letters.
Jacob-clans enter Canaan.	c. 1293-1226	Ramses II. (Pharaoh of the Oppression).
Deborah and Barak (Judg. 5).	c. 1226-1198	Merneptah.
Gideon.	c. 1198-1167	Ramses III.
Abimelech.	c. 1150	Philistines enter Canaan.
Jephthah.	c. 1100	
Eli.		
Philistine oppression.		
Samuel.	c. 1040	
Saul.	c. 1025	
David becomes king.	c. 1000	
Jerusalem captured and made the capital.		
Solomon.	c. 970	
Temple completed.	c. 960	
Disruption.	933	
JUDAH.	ISRAEL.	
Rehoboam.	Jeroboam I.	933
Wars between Ju-	dah and Israel.	
Shishak invades Ju-	dah and Israel.	929
Abijam.	dah and Israel.	916
Wars between Ju-		
Asa.		
Wars between Ju-	Nadab.	912
Asa appeals to Da-	War against Philistia.	
	Baasha.	911
	dah and Israel.	
		900
	mascus for aid against	c. 890
	Israel.	
	Baasha loses territory	
	to Syria.	
	Elah.	
	War against Philistia.	
	Zimri.	
	Omri.	885
	Civil war; factions led	
	by Omri and Tibni.	
	Tibni slain.	
	Omri builds Samaria.	
Long peace between	Judah and Israel.	
	Ahab.	
	Alliance with Phoeni-	
	cia.	
Jehoshaphat.	Wars with Syria.	875
		872
		c. 860
		860-825
	First contact with	854
	Assyria; battle of	
	Karkar.	

APPENDIX A—*Continued.*

JUDAH.	ISRAEL.	B. C.	OTHER COUNTRIES.
Jehoshaphat aids Jehoram, Revolt of Edom and Libnah. Ahaziah. Ahaziah aids Joram. Ahaziah slain by Jehu. Athaliah. Joash. Joash gives tribute to Hazael of Syria.	Ahab against Syria. Ahaziah. Joram. Joram against Moab. War against Syria, against Syria. Joram slain by Jehu. Jehu tributary to Shalmaneser II. Hazael smites Gilead, Gad, Gath, etc.	853 850 843 842 836 c. 830 827-822 825-812 814 812-783 c. 800 797 795 c. 785 783 783-773 773-755 755-745 745-727 742 739 738 736 735 734 733 730 727-725 724-721 721	War between Syria and Israel. Moab attacked by Israel, Judah, and Edom. Edom and Libnah rebel against Judah. War between Syria and Israel. Hazael of Damascus smites Gilead, Gad, Gath, etc. Insurrection in Assyria. Shamshi-Adad IV.; quells insurrection, 822; three campaigns in north; six in Babylonia. Syria humiliates Israel. Adadnirari III.; campaigns against Syria and reduction of Damascus, 806-803, 797; eight campaigns against Medes; six campaigns in Northeast. Ethiopians subdue Upper Egypt. Syria defeated by Israel in days of Jehoash. War between Edom and Judah. Syria repulsed by Israel. Shalmaneser III.; decline of Assyria and growth of kingdom of Urartu; campaigns against Aramaeans in north Babylonia, against Urartu, and against Damascus (773). Ashurdan III.; Assyria's decline continued; campaigns in central Syria, 772, 765; insurrection in Assyria, 763. Ashurnirari II.; campaign against Arpad, 754; downfall of dynasty in Assyria. Tiglath-pileser III.; revival of Assyria; campaigns against Aramaeans in Babylonia, 745; in East, 744, 737; in Syria, against Arpad, 743-740; against Hamath, 738; against Damascus, Israel, and Philistia, 734-732; against Kaldi, 731, 729, 728. Zechariah (6 months). Shallum (1 month). Menahem.
Total eclipse of sun	on June 15, visible in Syria.	763	
Jotham.	Menahem sends tribute to Tiglath-pileser.	739 738	
Ahaz	Pekahiah.	736	
Judah invaded by Ahaz	Pekah.	735	Damascus joins Israel against Judah.
Ahaz sends tribute to Tiglath-pileser.	Pekah and Rezin of Syria.	734	
	Tiglath-pileser deports inhabitants of Gilead, Galilee, and Naphtali.		
	Hoshea, an Assyrian Vassal.	733 730	Kingdom of Damascus destroyed.
	Hoshea rebels against Assyria.	727-725	Shalmaneser IV.; campaign against Syria and Palestine, siege of Samaria (724-722).
	Siege of Samaria.	724-721	Sargon; acme of Assyrian power; expedition to the West, 722.
	Fall of Samaria.	721	

## APPENDIX B.

## CHRONOLOGICAL TABLE OF THE RELIGIOUS LIFE OF ISRAEL.

B. C.	PROPHETIC ACTIVITY.	EXTRA-PROPHETIC.
c. 1200	Moses. The covenant at Sinai. Judges foster a spirit of patriotism and religion. Deborah, and Judg., chap. 5. Divine will sought through Ephod, Teraphim, lot, etc. Seers.  Nazirites. Patriarchal traditions.	Observance of old institutions; <i>e.g.</i> , Sacrifice, Circumcision, Clean and Unclean, Spring Feasts, Feasts of the Moon, Vows, Fasts, Sabbath, the Ark, the Tent of Meeting, Founding of the Sanctuary at Dan. Gradual assimilation of Canaanitish thought and customs. Beginnings of tendency to centralize priestly activity in tribe of Levi. Jotham's Fable (Judg. 9: 7 f.). Image-worship common. Necromancers; witchcraft. Local sanctuaries at Ramah, Mizpah, Bethel, Gilgal, and elsewhere. Ark in sanctuary at Shiloh. Eli, and his sons. Annual feast at Shiloh. Ark captured by Philistines. Ark restored, and kept at Kiriath-jearim.
c. 1040	Samuel.  Prophetic societies. Ban executed upon the Amalekites. Rejection of Saul by Samuel.  Anointing of David by Samuel. Gad, the seer. Nathan, the prophet.	Book of Jashar (Josh. 10: 13; 2 Sam. 1: 18). Book of the Wars of Jehovah (Numb. 21: 14 f.). Slaughter of the priests of Nob. Abiathar, the priest. David's lament over Saul and Jonathan (2 Sam. 1: 19-27). David's lament over Abner (2 Sam. 3: 33 ff.).
c. 960	Blessing of Jacob (Gen. 49). Nathan's parable (2 Sam. 12: 1-4). Oracles of Balaam (Numb. 23, 24). Song of the Exodus (Exod. 15, earliest form).	Building of the Temple. Ancient Songs; <i>e.g.</i> , Lamech's Song (Gen. 4: 23 f.); Song of the Well (Numb. 21: 17 f.). Early Proverbs; <i>e.g.</i> , 1 Sam. 10: 11 f.; 24: 13. Popular Riddles; <i>e.g.</i> , Judg. 14: 14-18; 15: 16. Ancient Laws; <i>e.g.</i> , 1 Sam. 30: 24 f.  Golden Calves. Development of temple ritual.
933	Ahijah (1 Kings 11: 29). Shemaiah (1 Kings 12: 22 f.).  Hero-stories in Judges. Nazirites. NEBHIM.	State Annals. Tyrian Baalism.
875-850	Elijah. Early world-stories. Judean Decalogue. Micaiah ben Imlah.	Gradual development of Hebrew civil and religious law, later codified in Deuteronomy and in the Holiness Code.
850-800	Elisha. Early Saul and David stories.	
850-750 842	J <sup>1</sup> . Prophets support Jehu's revolution. Rise of Rechabites.	
836		
800-750	Book of the Covenant. Elijah stories. E <sup>1</sup> . Early narratives in Samuel and Kings. Elisha stories. Prophet Jonah (2 Kings 14: 25). J <sup>2</sup> . Isaiah 15 and 16 (?). Ephraimite Decalogue. Amos. Hosea. E <sup>2</sup> . Isaiah.	Priests under Jehoiada overthrow Athaliah. Joash repairs the temple.
783		Parable of Jehoash (2 Kings 14: 9).
765-750 745-735		
739		Blessing of Moses (Deut. 33).
734		
721	Micah.	Jotham repairs the temple. Ahaz introduces Assyrian elements into temple ritual.

## APPENDIX C.

## PROPHETIC VOCABULARY.

THE following list of words aims to include the more important terms used by the prophets to convey their distinctive ideas. It is not, therefore, an exhaustive vocabulary of the prophetic utterances, but confines itself to the favorite, or characteristic, words of the prophets. The list of Greek equivalents gives the most common renderings of the Septuagint translation of the prophets, without attempting to enumerate all the rare interpretations. Renderings based upon a mistaken reading or a different text from that of the Massoretes are purposely omitted.

<b>אָכְרָה</b>	אָכְרָה	ἀπολλύειν, ἔξολεθρεύειν, ἐκ- τρίβειν (Deut. 7:20), ἐκλειπεῖν (Jer. 7:28)	perish, be exterminated
<b>אָכְרָה</b>	אָכְרָה	πένηης, πτωχός, ταπεινός	poor, needy
<b>אָכְרָה</b>	אָכְרָה	πενθεῖν, στενάζειν (Isa. 19:8), θρηνεῖν (Ezra 7:12)	mourn, lament
<b>מְנֻמָּד</b>	מְנֻמָּד	ἀνθρωπός	man, mankind
<b>אָהָב</b>	אָהָב	ἀγαπᾶν, φιλεῖν	love
<b>אָהָבָה</b>	אָהָבָה	ἀγάπησις	love
<b>אָהָרָן</b>	אָהָרָן	ἐπιθυμεῖν	desire
<b>אָהָרָן</b>	אָהָרָן	σημεῖον	sign
<b>אָהָרָן</b>	אָהָרָן	ἀνομία, ἀδικία, γογγυσμός (Isa. 58:9), μάταιος, μά- την, βλάσφημος (Isa. 66:3), πόνος, κόπος, ἀπόκος	trouble, wickedness
<b>אָלָה</b>	אָלָה	δρῦς, τερέβινθος, δένδρον δασύ, γενεαλ (Isa. 61:3)	terebinth
<b>אָלָה</b>	אָלָה		
<b>אָלָה</b>	אָלָה		
<b>אָלָה</b>	אָלָה		
<b>אָלָמָה</b>	אָלָמָה	χήρα	widow
<b>אָלָמָה</b>	אָלָמָה	ἀληθεια, πιστις, ἀληθής, ἀληθινός	faithfulness, truth
<b>אָמֵת</b>	אָמֵת	ἀληθεια, ἀληθινός, πιστις, πιστός, ἀξιόπιστος	faithfulness, steadfastness
<b>אָמֵת</b>	אָמֵת	λέγειν, εἰπεῖν, ἐρεῖν, λαλεῖν	utter, say
<b>אָמֵת</b>	אָמֵת	θυμός, δργή	anger
<b>אָמֵת</b>	אָמֵת	γνόφος, σκότος	darkness, calamity
<b>אָמֵת</b>	אָמֵת	λαμβάνειν γυναῖκα, μνησ- θεύεσθαι γυναῖκα	betroth
<b>בָּגָד</b>	בָּגָד	ἀθετεῖν, καταφρονεῖν, ἐγκα- ταλεῖπειν, ἀσυνθετεῖν	deceive, deal treacher- ously

<b>בָּזָבָז</b>	φανταλίζειν, ἀτιμάζειν, ἀτιμοῦν, ἔξουδενοῦν, ἔξουθενοῦν	despise
<b>בָּזָז</b>	σκυλεύειν, διαρπάζειν, προνοεύειν, διασκορπίζειν	spoil, plunder
<b>בָּחָר</b>	ἐκλέγειν, ἐπιλέγειν, αἱρεῖν, αἱρετίζειν, δοκιμάζειν, προαἱρεῖν	choose
<b>בָּחָטָה</b>	πείθειν, ἀλπίζειν	trust
<b>בָּחָטָה</b>	ειρήνη, ἀλπίς, πείθειν, ἀσφαλῶς	security
<b>בִּין</b>	συνετός, συνλειν, συννιέναι, φρόνιμος εἶναι, κατανθειν, ἐπιστήμων	perceive
<b>בְּלִיּוּל</b>	παράνομος, λοιμός, ἀσεβής, ἀνομία, ἀνόμημα	worthlessness
<b>בָּמָה</b>	ὑψηλόν (ὑψηλή), βαμά, ἀβαμά (Ezek. 20:29), βωμός, στήλη, θύσος βουνός (Ps. 78:58; 1 Kings 10:13), εἴδωλον (Ezek. 16:16)	high-place
<b>בָּעֵל</b>	βαάλ, αἰσχύνη (1 Kings 18:19, 25), εἴδωλον (Jer. 9:14)	Baal
<b>בָּעַר</b>	ēkkālein, ēkkāthālrein, ἀφανίζειν, ἐμπυρίζειν	consume
<b>בָּקָרָה</b>	ζητεῖν, ἐκζητεῖν	seek, enquire
<b>בָּרִית</b>	διαθήκη, μαρτύριον, ἐντολή	covenant
<b>בָּשָׂר</b>	εναγγελίζεσθαι	preach, announce good news
<b>בָּשָׂמָמָה</b>	αἰσχύνη	shame
<b>בָּרָהָלָה</b>	ταρθένος, νῦμφη	virgin
<b>בָּרָזָה</b>	ὑπερηφανία, φρύναγμα, ὑβρίς, δόξα	majesty, pride
<b>לְאָנָּאָן</b>	λυτροῦν, ἀγχιστεύειν, ῥύεσθαι, ἀπολυτροῦν, ἔξαιρεῖν	redeem, act as kinsman
<b>תְּגִלָּה</b>	ἀποικεία, ἀποικία, μετοικεία, αἰχμαλωσία	} exiles, exile
<b>תְּגִלָּה</b>	ἔθνος, λαός	
<b>לְגִּרְגִּירָה</b>	ἀγαλλιάσθαι, χαιρεῖν, εὐφραίνειν	nation, people
<b>תְּלִגְגָּה</b>	ἀποκαλύπτειν, ἀνακαλύπτειν, ὑποκαλύπτειν, ἐκκαλύπτειν, ἀνοιγεῖν, φανεροῦν, αἰχμαλωτον γενέσθαι, ἀποικίζειν, ἀπάγειν, ἀφίσταναι	rejoice
		uncover, go into exile

<b>לִרְבָּגָן</b>	εἰδωλα, ἐπιτηδεύματα, βδε- λύγματα, διανοήματα, ἐν- θυμήματα	idols
<b>רַעַן</b>	ἀπειλέν, ἀπειλή, ἀποσκο- ρακίζειν, ἐπιτεμᾶν, συλ- λοιδορέν	rebuke
<b>רַבְּדָן</b>	συντάσσειν, ὑποτάσσειν, ἐν- τέλλεσθαι, ἀναγγέλλειν, συλλαλεῖν, προσλαλεῖν, ρέειν, εἰπεῖν, λαλεῖν, λέγειν	speak
<b>רַבְּדָן</b>	λόγος, ἔπος, ρῆμα	word, utterance
<b>רַבְּדָן</b>	θάνατος, δική	pestilence
<b>רָדוֹן</b>	γένεα, ἔκγονον, συγγένεια	generation
<b>רִין</b>	κρίνειν, διακρίνειν	judge
<b>לְבָן</b>	ἀσθενής, πένης, πτωχός, τα- πεινός	weak, poor
<b>תַּעֲדָן</b>	γνῶσις, ἐπιστήμη, ἐπίγνωσις, βουλή (Isa. 44:25), σύνε- σις	knowledge
<b>שְׁרָדָן</b>	ζητεῖν, ἐκζητεῖν, ἐπιζητεῖν, έτάζειν (Deut. 13:15), ἀποκρίνεσθαι, πυνθάνεσθαι (Gen. 25:22), ἐπερωτᾶν, ἐπισκέπτεσθαι (Ezek. 20:40), ἐπισκοπεῖν (Deut. 11:12), ἐλπίζειν (Isa. 11:10), χρησμολόγειν (Jer. 38:4)	seek, consult
<b>הַנְּזִין</b>	ēnwt̄z̄s̄θ̄ai	hear, listen
<b>בְּבָן</b>	μάταιος, ματαιότης, εἰδωλον, μάτην, eis οὐδὲν (Isa. 49:4)	vanity (= idols)
<b>הַרְעֵל</b>	ώφελεῖν, ώφελεια, ώφελημα	avail, profit
<b>שְׁוִישָׁן</b>	σώζειν, σωτηρία, σωτήριον, ἀνασώζειν, διασώζειν	deliver, save
<b>הַרְבּוֹת</b>	καλὸν ποιεῖν, ἀγαθόνειν, ἀρέ- σκειν, βέλτιον ποιεῖν, εὖ ποιεῖν	do good to, deal well with
<b>הַרְחֵב</b>	πατάσσειν, τύπτειν, κόπτειν, κατακόπτειν, ἐκκόπτειν, παλεῖν, πλήσσειν	smite, destroy
<b>הַרְשִׁים</b>	παροργίζειν, παραπικραίνειν, παροξύνειν	vex, provoke to anger
<b>הַרְחָרִי</b>	πορεύεσθαι ὅπισω στρέφειν, ἀναστρέφειν, ἀπο- στρέφειν, ἐκστρέφειν, μετα- στρέφειν, ἀλλάσσειν	walk after turn

<b>הַצָּרָל</b>	הֵקַרְפֵּנִי, ḥָנֵסְתָαι, ḥָקְסָפָּנִי, σώ̄ξειν	snatch away, rescue
<b>הַרְגֵּן</b>	ἀποκτείνειν, ἀναιρεῖν, θνήσκειν (Isa. 14:19), κατασφάξειν (Zech. 11:5), θανατοῦν, ἀποκέντειν (Ezek. 21:16)	slay, destroy
<b>הַרְסֵת</b>	κατασκάπτειν, καταστρέφειν, ρήγνύναι (Ezra 38:20)	throw down, break down
<b>הַרְ</b>	δρός, δρενός	mountain, hill
<b>הַרְשָׁתְּהַתְּחִנוֹן</b>	προσκυνεῖν, καταφιλεῖν (1 Kings 2:19)	bow down, do obeisance
<b>הַבְּתִּיר</b>	θύειν, θυσιάζειν, θυμιᾶν, θυμάζειν, σφάξειν, προσ- φέρειν (Deut. 17:1)	to sacrifice
<b>הַבְּתִּיר</b>	θυσία, θυσιασμα, θῦμα, θυμι- αμα, σφάγιον (Am. 5:25)	sacrifice
<b>הַזְּרָעָה</b>	ὑπερήφανος	insolent, scornful
<b>הַרְזֵבָה</b>	μιμηνήσκεσθαι, ἀναμιμηνήσκειν, μνημονεύειν, δονομάζειν	remember
<b>הַמְּטִיבָה</b>	διανοέσθαι, πονηρεύεσθαι (Deut. 19:19), ἐπιτήθημι (Gen. 11:6), λαλεῖν (Jer. 4:28; 51:12), ἐνθυμεῖσθαι (Lam. 2:17), παρατάσσειν (Zech. 1:6), παρατηρεῖν (Ps. 37:12)	purpose, devise
<b>הַמְּטִיבָה</b>	אָסְבֵּטָא, ἀνομία, ζέμα (Judg. 20:6), ζέμμα (Ezek. 24:13), ἀνόσια	plan, wickedness
<b>הַזְּרָעָה</b>	πορνεύειν, ἐκπορνεύειν	commit fornication
<b>הַזְּרָעָה</b>	ἀπωθεῖν, ἀποστρέφειν (Hos. 8:3), ἀποτρίβειν (Hos. 8:5)	reject, spurn
<b>הַזְּרָעָה</b>	δργήν ἐπάγειν, παρατάσσειν (Mal. 1:4), ὑπερείδειν (Zech. 1:12), θυμοῦσθαι	be indignant
<b>הַזְּרָעָה</b>	δργή, ἀπειλή (Hab. 3:12), ἐμβρίμημα (Lam. 2:6), πικρα (Jer. 15:17), ἀπαι- δενσία (Hos. 7:16)	indignation
<b>כָּלֵר זָעַם</b>	= ὀπλόμαχος (Isa. 13:5)	
<b>הַרְהָה</b>	διασκορπίζειν, σκορπίζειν, διασπείρειν, λικμᾶν	scatter, disperse
<b>שְׂרָעָה</b>	σπείρειν, κατασπείρειν, σπορά, σπόρος	sow
<b>שְׂרָעָה</b>	βραχίων	arm, strength
<b>שְׂרָעָה</b>	σαλεύειν, ὠδίνειν, ὠδίνας ζχειν, πόνειν, ἀσθενεῖν, ὅδυνᾶσθαι	whirl, writhe

חָרָס	φείδεσθαι	pity, have compassion
חָרָן	όράν, θπτεσθαι, λδεν, θεωρεῖν	behold, see a vision
חָרָה	όρων	seer
חָרָן	δρασις, δραμα, προφητεια, έξηγητής	vision
חָרָן בְּלִילָה	ύπνος	night-vision
חָרָן צְרוֹת	δραμα, θεωρητός, βῆμα, ἐλπις, ἔτερος	vision
חָרָן אַטְבָּה	δραμα, δρασις	vision
חָרָן אַטְבָּה	άμαρτάνειν, ἔξαμαρτάνειν, ἀδι- κεῖν, ἔφαμαρτάνειν	sin
חָרָן אַטְבָּה	άμαρτλα, ἀνομία	to sin
חָרָן אַטְבָּה	άμαρτλα, ἀμάρτημα, ἀνομία, ἀνθυμητα, ἀσέβεια (Ezek. 33:14), ἀσέβημα (Lam. 4:22), κακία (Jer. 15:13), καρδία (Ps. 32:5), μάταιος (1 Kings 16:2)	sin
חָרָן אַטְבָּה	οι ἀμαρτωλοι, οι ἀμαρτάνων- τες, οι ἀνομοι, οι ἀσέβεις	sinners
לְלִילָה	μιανειν, βεβηλοῦν	profane, defile
לְלִילָה	ἐνυπνιάζεσθαι, ἐνύπνιον ἔδειν, ἐνύπνιον ὄρᾶν	dream
לְלִילָה	ἐνύπνιον, ύπνος	dream
לְלִילָה	φείδεσθαι, ἐλέειν, ἐπιποθεῖν, αἰρετίζειν (Mal. 3:17)	spare, have compassion
סְמָךְ	ἀσέβεια, ἀδικία, ἀδικος, ἀθε- σία (Jer. 20:8), ἀνομία	violence, wrong
סְמָךְ	οικτείρειν, ἐλέειν, καταστενά- ζειν (Jer. 22:23)	be gracious, shew favor
סְמָךְ	ἐλεήμων, οικτίρμων	gracious
סְמָךְ	ἔλεος, δικαιοσύνη (Isa. 63:7), οικτείρμηα (Jer. 31:3)	goodness, kindness, piety
שְׁפָתָה	βούλεσθαι, εύδοκειν, ἐπιθυμεῖν, θέλειν, βουλεύεσθαι	delight in
שְׁפָתָה	θέλημα, θελητός, ἐκλεκτός (Isa. 54:12), βούλεσθαι	pleasure, delight
שְׁפָתָה	τὸ νόμιμον, πρόσταγμα, δικα- ωμα	statute
שְׁפָתָה	ἐρημοῦν, ἔρημος	be waste, desolate
שְׁפָתָה	ἐρημώσις, ἔρημος, ἔρημα, ξη- ραστα, καῦμα	waste, desolation
שְׁפָתָה	μάχαιρα, ρομφαια, ξίφος, ἐγχειρίδιον	sword
שְׁפָתָה	ξιστάναι, τρέμειν, ἐκφοβεῖν, ἀποσοβεῖν (Jer. 7:33), διώκειν	tremble, be terrified

<b>חָרָה</b>	δργίζεσθαι, θυμοῦσθαι, παρο- ξύνειν	be angry
<b>חָרָן</b>	δργή, θυμός	anger
<b>חָרָא-</b> <b>חָרָא-</b>		
<b>חָרָה</b>	ὄνειδος, ὀνειδισμός, αἰσχύνη	reproach
<b>חָתָה</b>	πτοεῖν, φοβεῖσθαι, παραλύειν (Isa. 27:36), ἐκλείπειν (Isa. 7:8)	be shattered, dismayed
<b>חָרָה</b>	ἀρπάζειν, θηρεύειν (Jer. 5:6)	tear, seize
<b>חָרָב</b>	μοχθεῖν, κοπιᾶν	be afflicted, distressed
<b>חָרָב</b>	εἰδέναι, γιγνώσκειν, ἐπιστάσθαι	know, perceive
<b>חָרָה (הָאָבָוֹת)</b>	κύριος σαβαώθ, κύριος παντο- κρατώρ, ὁ κύριος ὁ ἄγιος (Isa. 14:27)	Jehovah of Hosts
<b>יְהֹוָה</b>	ἡμέρα κυρίου, ἡμέρα τοῦ κυρίου παιδεύειν, νουθετεῖν, ἀπειθεῖν πλάσσειν, κατασκευάζειν, κτί- ζειν, χωνεύειν	day of Jehovah discipline, chasten form, fashion
<b>רָא</b>	φοβεῖσθαι, σέβεσθαι	to fear, reverence
<b>רָאָה</b>	φόβος, εὐσέβεια	fear, reverence, piety
<b>רָוֹעַה</b>	σωτηρία, σωτήρ	salvation, deliverance
<b>שָׁלָל</b>	σωτηρίον, σωτηρία	deliverance, safety
<b>שָׁרֵךְ</b>	εὐθύς, εὐθύνειν, εὐδοκεῖν (Hab. 2:4), κατορθοῦν, ἀρέσκειν	be upright
<b>שָׁרֵךְ</b>	εὐθύς, ὀρθός	right, just
<b>שָׁתָם</b>	ὅρφανός, πτωχός	orphan
<b>כָּבָד</b>	δόξα, τιμή	glory
<b>כָּזָב</b>	ψεῦδος, κακλα, μάταιος	lie, falsehood
<b>כָּלָה</b>	συντελεῖν, παύειν	cause to cease, consume
<b>כָּלָה</b>	συντέλεια, συντέλεια καιροῦ, συντέλειν	total destruction, annihi- lation
<b>לְכָלָה</b>	= εἰς τέλος	
<b>לְכָלָה</b>	ἀτιμάζειν, ἀτιμοῦσθαι, κατ- αισχύνειν, καταλαλεῖν, ἐξατιμοῦν, αἰσχύνεσθαι	insult, reproach, torment, revile
<b>כְּלָמִתָּה</b>	ἀτιμα, ὀνειδισμός, ὄνειδος, αἰσχυνή (Isa. 50:6), βά- σανος	insult, reproach
<b>אָסָּה</b>	θρόνος, δίλφος	throne
<b>בָּעֵם</b>	θυμός, δργή	vexation, anger
<b>כְּרִתָּה בְּרִית</b>	διαθήκην διατιθέναι, διαθήκην τιθέναι	cut, or make, a covenant
<b>לְפָלָשָׁה</b>	ἀσθενεῖν, κοπιᾶν, ἀδυνατεῖν (Isa. 8:13), ἀνιέναι (Isa. 3:8), παραλύειν (Isa. 35:3), πλανᾶν (Jer. 31:9), καταναλίσκειν (Isa. 59:14)	stumble, stagger

<b>לֵבּ</b>	καρδία, ψυχή, ἐπιθυμία, δια-	heart, mind, will
<b>לִבְבָּה</b>	νοῦς	
<b>דָּרְבָּה</b>	μανθάνειν, διδάσκειν, δεικ-	learn, teach
<b>נָשָׁקָה</b>	νύναι, διδαχή	
<b>אָפָּהָה</b>	ἀπωθεῖν, ἀποδοκιμάζειν, ἔξου-	reject
<b>מִרְאָה</b>	δενεῖν, ἔξουδενοῦν	
<b>מִרְאָה</b>	θύρυσος, ἀπώλεια, τάραχος,	tumult, confusion
<b>מִרְאָה</b>	ταραχή, σύγχυσις, ἔκστα-	
<b>מִרְאָה</b>	σις, ἐκλιμά, θαυμαστός	
<b>מִרְאָה</b>	καταστρέφειν	overthrow
<b>מִרְאָה</b>	παιδεία	discipline, correction
<b>מִרְאָה</b>	παρανομία (Ps. 37:7), δια-	purpose, device
	βούλιον (Ps. 10:2), ἐνώ-	
	πιον (Ps. 10:4), βουλή	
	(Ps. 21:12), διαλογισμόν	
	(Ps. 139:20), βδέλυγμα	
	(Jer. 11:15), ἐγχειρημα	
	(Jer. 23:20; 30:24), ὀργή	
	(Jer. 51:11)	
<b>מִרְאָה</b>	δραμα	vision
<b>מִרְאָה</b>	σκάνδαλον, πτώμα, ἀσθένεια,	occasion of stumbling,
	βάσανος, κόλασις	stumbling-block
<b>מִרְאָה</b>	σώζειν, ἀνασώζειν, διασώζειν,	preserve, escape
<b>מִרְאָה</b>	ἔξαρεῖν	
<b>מִרְאָה</b>	κοπετός	wailing
<b>מִרְאָה</b>	ἰσχύς, βοηθός, σκεπή, βοήθεια	stronghold, refuge, for-
<b>מִרְאָה</b>	ἔργον, ποίημα, ποίησις	work, deed
<b>מִרְאָה</b>	στήλη, στῦλος (Jer. 43:13),	pillow, mašēbah
	ὑπόστασις (Ezek. 26:11),	
	θήκη (Isa. 6:13)	
<b>מִרְאָה</b>	ἐντολή, ἔνταλμα, πρόσταγμα,	commandment
	δικαίωμα (1 Kings 2:3),	
	κρίσις (Deut. 11:1), φωνή	
	(Deut. 28:9, 13)	
<b>מִרְאָה</b>	δραστις, δραμα, δψίς, δπταστα,	vision
<b>מִרְאָה</b>	είδος	
<b>מִרְאָה</b>	ἀνθιστάναι (Hos. 14:1), ἀμε-	be rebellious, obstinate
	λεῖν (Jer. 4:17), ἀπειθεῖν,	
	παραπικρανεῖν, ἀπωθεῖν	
	(Ezek. 5:6), μήδε εἰσα-	
	κούειν (Isa. 1:20), ἀφιστά-	
	ναι (Ezek. 20:8)	
<b>מִשְׁנָה</b>	δραστις, δῆμα, δραμα, λῆμμα	utterance, oracle, burden
<b>מִשְׁנָה</b>	ἀλείφειν, χρίειν, διαχρίειν,	anoint
	χριστός	
<b>מִשְׁנָה</b>	χριστός	anointed, Messiah

מִשְׁפָּט	κρίμα, κρίσις, δικαίωμα, δι- καιοσύνη, ἐκδίκησις	judgment, ordinance, justice
מִשְׁפָּט	λέγειν, φάνα	utterance, oracle
מִשְׁפָּט	πιστὸς εἶναι, πιστεύειν, πιστιν ἔχειν, πιστοῦν	be faithful
מִשְׁפָּט	πιστός, ἀξιόπιστος	faithful
מִשְׁפָּט	μοιχεύειν, μοιχᾶσθαι, μοιχελα, μοιχός, μοιχαλίς	commit adultery
נְבָא	προφητεύειν	prophecy
נְבָא	προφήτης, ψευδοπροφήτης	prophet, spokesman
נְבָא	σαλαύειν, σείειν, ἔξιστασθαι, συναθροίζειν, λικμᾶν, κινέν	shake, quiver
נְחַם	παρακαλεῖν, μετανοεῖν, ἔλέειν	be sorry for, have com- passion on
עַמְּךָ	ιστάναι, φυτεύειν, καταφυ- τεύειν	place, set up
תְּבִרְךָ	σταλάζειν, ἀποσταλάζειν, ἐπι- βλέπειν (Ezek. 21:2, 7), δάκρυσι κλαίειν (Mic. 2:6)	drop, discourse, prophesy
מִקְרָב	ἀδύος, ἀνάτριος	clean, exempt, innocent
מִקְרָב	ἐκδίκειν, ἀθωοῦν	avenge, take vengeance
מִקְרָב	ἐκδίκησις, δική, ἀνταπόδοσις	vengeance
נָאָה	δηπτεσθαι	appear (of God)
שָׁהַם	ἐκτίλλειν, ἐκριζόν (Jer. 1:10), ἐκσπάν (Am. 9:15), ἀπο- σπᾶν (Jer. 12:14), ἐκ- κόπτειν (Mic. 5:13), ἔξα- ρειν (Jer. 12:17; 18:7)	pull up, root out
חָלֵד	ঠেওস, ঠেওসেথাই, ঠেওস এইনাই, ঠেওসেথাই, এওলাতেইন, ঠেওসেনাই	pardon, forgive
סְפָד	κόπτειν	wail, lament
סְרָר	ἀπειθεῖν, παρουστράν (Hos. 4:16), παραφρονεῖν (Zech. 7:11), ἀνήκοος, ἀποστάτης (Isa. 30:1)	be stubborn, rebellious
בָּשָׁר	δουλεύειν, λατρεύειν, κατα- δουλοῦν	serve, worship
בָּשָׁר	δούλος, δούλη, δουλείων	servant, worshipper
בָּשָׁר	παραβαλεῖν, παρέρχεσθαι, ἔγ- καταλεπτεῖν, παραπορεύ- εσθαι	transgress
עֲבָרָה	θυμός, δργή, δρμημα	fury, arrogance
עֲבָרָה	μεσχος, μοσχάριον, δάμαλις, βοτδιον (Jer. 50:11)	calf (idol set up by Jero- boam)

שָׁרֵךְ	אָדִיקָה, אָדִיקָה, אָמָרְתָּה, אָמָרְתָּה (Isa. 59:2), אָנוּמָה, אָנוּמָה, kakla (Jer. 13:22; 16:18), אָסֵ- בְּרָה (Ezek. 33:9)	guilt, iniquity
עָרֵךְ	אֶקְשְׁגְּעֵרִים, אֶקְשְׁגְּרִים, אֶפְגְּעֵרִים אֶקְשְׁגָּאֵלִים, קָתָלֵיִם	arouse, awake leave, forsake
צָרָה	אָנוּמָה, אָדִיקָה, παράπτωμα αιών, αιώνιος, δὲ αιώνιος, εἰς τὸν αἰώνα, διὰ παντός, ἀένναος	injustice, unrighteousness long duration, antiquity, futurity
עַלְיָלָתָה	ἐπιτηδεύματα, ἔργα	{ deeds, designs, evil doings
מַעַלְלָהִים	λαός, ἔθνος, γένος	{ people, nation
עַבְדָּה	ἀποκρίνεσθαι, ὑπακούειν	answer, respond
עַבְדָּה	ταπεινοῦν, κακοῦν	be bowed down, afflicted
עַבְדָּה	πτωχός, πενής, ταπεινός, πραῦς	{ poor, afflicted, meek
עַבְדָּה	ταπεινωσις, κάκωσις, πτωχεία, πενία, δύνη, θλίψις	affliction, poverty
קָשָׁר	ἀδικεῖν, θλίβειν, καταδυνασ- τεύειν	oppress, extort
רָדָה	λυτροῦν, ρύεσθαι (Isa. 50:2), συνάγειν (Isa. 35:10), σώζειν (Isa. 1:27)	ransom, redeem
פָּרָד	φοβεῖσθαι, δειλιάν, ἔξιστασθαι	be in awe, dread
פָּרָד	φόβος, ἔκστασις, τρόμος	awe, dread
לְבָשָׁבָתִים	γλυπτόν, εἴδολον, εἰκών, ἀγαλμα, περιβάμιον, γλύμα	{ idol, image
שְׁפָקָה	ἐπισκέπτειν, ἔκδικειν	visit upon, punish
עַשְׁפָּה	ἀσέβειν, ἀθέτειν, ἀνομεῖν, ἀφιστάναι	rebel, transgress
עַשְׁפָּה	ἀσέβεια, ἀνομία, παράπτωμα, ἀμαρτία (Isa. 53:5), ἀμάρ- τημα (Isa. 58:1; Lam. 1:22), ἀδίκια (Ezek. 18:22)	rebellion, transgression
צְדָקָה	δικαιοσύνη	{ rightness, righteousness
צְדָקָה	δικαιος, εὐσέβης (Isa. 24:16; 26:7)	just, righteous
חַמְמָה	ἀνατολή	branch, or sprout (in Mes- sianic sense)
צָרָה	ἐχθρός	adversary, enemy
צָרָה	συνάγειν, συναθροίζειν, ἀθρο- ζειν, ἐπισυνάγειν	gather, collect

<b>כְּבָרְקָה</b>	θάπτειν, κατορύσσειν	bury
<b>שְׁדָךְ</b>	άγιος, ἀγίασμα, ἀγιάζειν, ἀγιοσύνη	sanctity, holiness
<b>שְׁדָרָה</b>	ἄγιος, καθαρός, ἡγιασμένος	sacred, holy
<b>חִיָּה</b>	ἔλπιζειν, πειθεῖν (Isa. 33:2), πεποιθώς εἶναι (Isa. 8:17), μένειν, ὑπομένειν, ἀναμένειν (Isa. 59:11), συνάγεσθαι (Jer. 8:15)	wait for, expect, hope for
<b>קִרְבָּה</b>	θρῆνος	elegy, dirge
<b>קִנְאָה</b>	ζῆλος	ardor, zeal, jealousy
<b>קָרָא</b>	καλεῖν, κράζειν, βοᾶν, κηρύσ- σειν	call, proclaim
<b>עַרְעָם</b>	διαρρηγνύναι, διαρρήσσειν, ρήγνύναι, σχίζειν	rend, tear
<b>רְבָּעָה</b>	ἀναπαύειν, κοιτάζεσθαι, κοι- μάσθαι, καταλύειν, νέμειν	lie down, rest, crouch
<b>רוּחָה</b>	πνεῦμα, πνοή	spirit, breath
<b>רִיבָּה</b>	δικάζειν, κρίνειν, λοιδορεῖν, μάχεσθαι	strive, plead
<b>רִיבָּה</b>	δικάζειν, διαδικάζειν, ὑπερδι- κάζειν	strife, dispute
<b>רַעֲבָה</b>	λιμός	{ famine
<b>רַעֲבָה</b>	ποιμάνειν, βθσκειν, νέμειν, τρέφειν, ποιμήν, ποιμηνός	be shepherd, pasture, nourish
<b>רַעַ</b>	κακοῦν, πονηρεύεσθαι, κακν, κακία, πονηρὸς γίγνεσθαι, πονηρὸς εἶναι	be evil, bad
<b>רַעַ</b>	πονηρία, κακία, πονηρός, κακός	{ misery, evil, distress
<b>רַעַ</b>	κακός, πονηρός, κακία, αἰσχρός	bad, evil
<b>רַעַ</b>	κακία, πονηρία, κακοῦν, πονη- ρός, αἰσχρός	badness, evil
<b>אָפָּה</b>	έῖσθαι, λατρεύειν, ρύεσθαι, λατρός	heal, save
<b>עַשְׁרָה</b>	ἀνομία, ἀνομος, ἀσέβεια, ἀσεβής	{ wickedness
<b>עַשְׁרָה</b>	ἀνομος, ἀμαρτωλός, ἀσεβής	wicked, criminal
<b>עַשְׁרָה</b>	ἀσεβεῖν, ἀσεβής	be wicked, act wickedly
<b>אַנְשָׁהָ</b>	μισεῖν	hate
<b>לְאַנְשָׁהָ</b>	>Show, θάνατος (Isa. 28:15)	Sheol
<b>אַרְשָׁהָ</b>	κατάλοιπος, κατάλειμμα, λοι- πός	remnant
<b>אַרְשָׁהָ</b>	κατάλοιπος, κατάλειμμα, λοι- πός, ὑπόλειμμα, ἔγκατά- λειμμα	remnant

<b>בְּשַׁ</b>	alχιμαλωτεύειν, μετάγειν, αιχ- μαλωτίζειν, αιχμάλωτος	carry captive
<b>בִּבְרַת</b>	alχιμαλωσία. alχιμάλωτος, προ- νομή, ἀποστροφή	captivity
<b>בִּבְרַת</b>	συντρίβειν	break, destroy, devastate
<b>בִּבְרַת</b>	συντριβή, σύντριμμα, συν- τριμός	breaking, destruction
<b>דְּלַשְׁ</b>	δλλύναι, ἔξοδεθρεύειν, δλε- θρέειν, δλεθρος, ἀπολλύναι, ταλαιπωρεῦν, ταλαιπωρία	devastate
<b>דְּשַׁ</b>	σύντριμμα, σύντριμός, δλε- θρος, ταλαιπωρία	devastation
<b>אֲרַשְׁ</b>	ματαιώτης, μάταιος, μάτην, ψευδής, κενός	vanity, lie, evil
<b>רָבַ</b>	ἐπιστρέφειν, ἀποστρέφειν, ἀναστρέψειν, ὑποστρέφειν	turn, return
<b>כְּבַשְׁ</b>	ἐπιλανθάνεσθαι .	forget
<b>מִמְשַׁ</b>	ἐρημοῦσθαι, ἀφανίζεσθαι, ἔξι- στάσθαι, θαυμάζεσθαι	be amazed, desolated
<b>הַמְּמַשְׁ</b>	ἀφανισμός, ἀπώλεια, δλεθρος, δολκήτος, ἔρημος	desolation, waste
<b>טְפַשְׁ</b>	κρίνειν, διακρίνειν, δικάζειν, ἐκδίκειν, κριτής, δικαστής	judge
<b>רַיְקַשׁ</b>	βδέλυγμα, προσδόχισμα	abomination, idol
<b>רַקְשׁ</b>	ψεύδος, ψευδής	lie, deceit
<b>רַאֲתָה</b>	ἐπιθυμία	desire
<b>רַבְבָּה</b>	σύνεσις, φρόνησις	understanding
<b>רַבְבָּה</b>	βδέλυγμα, ἀνομία	abomination
<b>רַתָּה</b>	νόμος, ἐντολή, τὸ νόμιμον	direction, instruction
<b>רַתָּה</b>	ἔλεος, δέσποιν, προσευχή	favor, request for favor
<b>רַעַתָּה</b>	πλανάσθαι	go astray, err
<b>רַעַתָּה</b>	ἔλπις, εἴσελπις, ὑπομονή	hope
<b>רַעַשָּׁה</b>	σωτηρία, σωτήριον, βοήθεια	deliverance, salvation

## APPENDIX D.

ANALYSIS OF THE HEXATEUCH.<sup>1</sup>

r Traces of editorial revision.

' In J or E lines—R<sup>je</sup>, in P line—R<sup>jp</sup>.° Supplements from writers of the same school. " In J or E lines—R<sup>d</sup>.

A period after a figure indicates the following verse; e. g., 25. = 25-26.

J <sup>g</sup>	Genesis	I	2	4 <sup>b</sup> -9 10-14	15-25 22	3	1-21 22	23 24	4	1 <sup>b</sup> 2a	2b 3-16a	16b-24 25	5	29 25	6	1-4 5-8	
P				1-31	1-4a									1-28	30-32	0-22	
J <sup>g</sup>	7	1-5	7-10r	12	16b	17b	22.7	8	6a	2b-3a	6b-12	13b	20-22	9	18a 'b	19	
P	6	11	13-16a	17a	18-21	24	1-2a		3b-5	13a	14-19		1-17		28.		
J <sup>g</sup>	10	1b	8-19	21	24-30	I	I-9	28-30	I	2	1-4a	6-8	9 10-20	I	3	1 <sup>b</sup> 2 <sup>a</sup> 5 6b-11a 3.	
P	1a	2-7	20	22.	31.		10-27	31.		5	4b			6a	11b-12a		
J <sup>g</sup>	13	12b-13 14-17	18	I	4	I	E	15	3.6 7a 'b	8-11	12-15	17-18a 'b	19-21	I	6	1b-2 4-8 11-14 9.	
P														1a	3	15.	
J <sup>g</sup>	I	7	18	1-16	17-19	20-22a	22b-33a	33b	I	9	1-28	30-38	20	I	18	21 1a 2a 7 6-8-27	
P		1-27												1b	2b-5		
J <sup>g</sup>	E	21	28-30 31-34	33	22	1-13	14 19		15-18	20-24	23	24	1-67	25	1-4 5 11b 6	18a 'b 'c	
P														1a	2-11a 12-17		
J <sup>g</sup>	E	25	21-25a	26a	28	25b	27	29-34	26	1-3a 3b-5	6-14	16.19-33	27	1a 2. 4b 1b 4a 5a	5b-7a 7b-14	15 18b-20 16-18a 21-23	
P	10.		26b														
J <sup>g</sup>	E	27	24-27 28	29ac	30a c	31b-34 35-41a	41b-42 43a	43b 44	45a 45b				28	10 11.	13-16 19a 'b 17. 20-21a 22a 'b	21b	
P																	
J <sup>g</sup>	E	29	2-14 1. 15-23	26	25	21-28a 30	31-35	30	3b-16 17-20				22c-23a 22b	24. 27 23b 26 28	29-31a 31b-33	34-38a	
P																	
J <sup>g</sup>	E	30	39-40ac 38b	41-43 40b	3	I 1 <sup>b</sup> 2 4-9	3 11-12a	10 13-16	12b 17-18a	17-18a 19-24	25 26	27 28-30	31 32-42	43 45	46 47	48 49	50a 'b 51-55r
P																	
P														18b			
J <sup>g</sup>	E	32	3-7a 1. 7b-12	13b-22a 13a	23a	22b	23c 30	24-29 31-32a	2b °b	33	1-17 18a	18c-20	34	2b-3a c 5 7			
P														18b	'1-2a '3b '4 '6 '8-10		
J <sup>g</sup>	E	34	11	19	26	29b-31	35	1-4	6b-8		14	16-22a		36			
P														1a 'b-5a	5b-8		

<sup>1</sup> This analysis is reproduced from CARPENTER AND BATTERSBY, *The Hexateuch* (1900), Vol. I, pp. 272-79. For a tabular presentation of the analyses of other scholars, e. g., Wellhausen and Cornill — see charts 1-14 at the end of HOLZINGER'S *Einleitung in den Hexateuch* (1893). For further literature on Hexateuchal criticism, see pp. 93, 96.

## APPENDIX D—Continued.

J E 36	32-39	37	2b 2d-4 5-11	12-13a 13b-14a	14b 15-17a	18b 21 17b-18a	19. 22-25a 28a	25b-27 28b
P	'9-28 29. 31	40-43		1-2a c				
J E 37	28c-31 32b-33a 33b 35 34 36	38	1-30 4b 6a c 7a	1-4a 4c-5b 6a c 7a	7b-23	40 <sup>(1 3 5 15)r</sup> 1-23	4 I	1-30 32. 14b 31 34
P								
J E 4 I	35b 36b 35a c 36a 37-40	46b 49 47. 50-55	56a 57 56b		42 <sup>2</sup> 4. 7a c 1 3 6 8	9a 7b 9b-26 27-28a	29-35 28b 36.	
P		45b-46a						
J E 43	1-13 15-34 14	44 <sup>1-34</sup>	45 <sup>1a</sup> 1b-2a 3	2b 4-5a c 5b d-8	9-11 13. 12 15-18	10'a b-21a 21b r-27	28	46 <sup>1a r</sup> 2-4 1b 5a b
P								
J E 46	28-34	47 <sup>1-4</sup>	6b	12-27a	29-31	48 <sup>2b</sup> 1-2a	9b-10a 8-9a	10b-12 13-19 20-22
P	6. '8-27		5-6a 7-11	27b-28			3-6 '7	
J E 49	1b-2a 24b-26	27	33b	50 <sup>1-11 14 15-17 19. 22. 25.</sup>	18 21 24. 19. 22. 25.	Exodus I	68-12 14a 7	15-20a
P	1a '18		28'a b-33a c	12.			1-5	13 14b
J E I	20b 22 21	2 1-10	3 <sup>1</sup> 2-4a 5 7-9a 4b 6 9b-13 15	'14 16-18 '19. 21.	4 <sup>1-12</sup> 13-16 17.	19-20a 20b	'13-16 '19-20a '21-23	
P			23b-25					
J E 4	24-26 29-31 27.	5 35-33 1 4	6 <sup>1</sup>	7 <sup>1</sup> 14 16-17a 18 15 17b	20b	21a 23	8 <sup>1-4</sup> 8-15a	
P			2-12 '13-30	1-13		19-20a 21b-22	5-7	15b-19
J E 8	20-32	9 <sup>1-7 13 8-12</sup>	14-16 17. 10-21 22-23a 24a 25a	23b 24b 25b-29a 30 33. 31. 35r	2b 30 33. 31. 35r	I O <sup>1a '1b-2 3r-11 12-13a</sup>		
P								
J E I O	13b 14b-15a 14a 15b	15c-19 20-23	24-29	I I <sup>4-8 1-3</sup>	I 2	21a <sup>1</sup> 21b-23 <sup>1</sup> 25-27a 27b	29-34 35.	
P				9.	I-13 '14-20	24	28	
J E I 2	37-39		I 3 <sup>3a 4 3b</sup> 5 6 <sup>1</sup> 7. 10-13 9 14-16 17-19		21. 14-16 17-19 10 11-14	I 4 <sup>5. 7</sup> 9a 10a 10b 11-14 15a		
P	'40-42 43-50 51		1.		20	I-4 8 9b r	15b	
J E I 4	16a 19a 20a	10b 20b 21b 24a 25 24b	27b 28b 30 31	I 5 <sup>1</sup> 2-18 20. 22-25a 25b '26	22-25a 27	I 6 <sup>4</sup>		
P	16b-18	21a 21c-23	26-27a 28a '29		'19		1-3 '5 6. '8	
J E 16				I 7 <sup>3 2b 7a c 1b-2a 4-6 7b</sup> 8-16	I 8 <sup>'2-4 7 9-11 5. 8</sup> 12-27	I 9		
P	9-14a 15 'a b-21 '22-30 31-35 36			1a			2a 1	
J E 19	3b-6 11b-13 7-11a 14-17 19 23	18 20-22 24.	20 <sup>2</sup> 4b-6 7b 9. 7a 8 12a 13-17a	'12b 18-26	'17b 12a 13-17a 18-26	2 I <sup>2</sup> 1-36		
P								
J E 22	'21b-22 '24 1-21a 23 25-31		23 <sup>1-93 1-94 'b</sup> 10-12 14-15a 16 18 20-22	'13 15b '17 '19 16 18 20-22	'23-25a 25b-26 28-31a	'27 15b	'31b-33	
P								
J E 24	1. 9-11 3-8 12a 'b 13-15a	18b 25 31	18b 32 <sup>7-14 1-6 15a 16-24</sup>	'15b '17 '19 16 18 20-22	'25-29 30-34 35	33 <sup>1 3-4a b 2</sup>		
P		15b-18a	1-	18a		'15b		

## APPENDIX D—Continued.

J	E 33 <sup>5</sup> 6-11	34 <sup>12-23</sup>	34 <sup>17-5</sup> "6-9 10a °10b-13 14 °15. 17-18a'b 19-23 25-28	"24	29-33 '34.	35 40
P						1— 38
J	E Leviticus I 27	Numbers I 10	29-33 35. I I 1-3	4-10a 10b-12 13 15	14 16.	
P				1— 28 — 34		
J	E I I 18-24a <sup>24b-30</sup>	31-35	I 2 1-15	I 3 17b <sup>17c-18a</sup> 18b 19 <sup>20-21a</sup> 22 23.	27a 28 30. 26b 27b 29 33r	
P				1-17a	21b 25-26a	32
J	E 14 16 3 8 9b 11-24 <sup>25</sup>	31 39b-40	41-45	I 5 16 1d <sup>1c 2a</sup>	13-14a 15 <sup>12 14b</sup>	
P	1a 2 5-7 9a 10	26-30 32-39a		1-41	1a'b 2b-7 8-11	16.
J	E 16 25 26b 27b <sup>27c-31</sup>	32a 33a <sup>33b 34</sup>		I 7 20 1b 3a <sup>5</sup> 8b <sup>14-18 21a 22a</sup>	10. 21b	
P	18-24 26a 27a	'32b '33c 35 '36-40 41-50		1—	1a 2 3b-4 6-8a c-13	
J	E 20 2 I 1-3 <sup>4b-9 11b-15</sup>	16-20 24b-25 <sup>21-24a</sup>	26 27-31 <sup>32</sup> '33-35	22 2-3a <sup>3b-5a c-7 5b</sup> 8-10 12-16 19-21x	11. 17.	
P	22b-29	4a 10			I	
J	E 22 <sup>22-34 35r</sup> 36a <sup>36b-37a 38</sup> 40.	37b 39 <sup>22.</sup> 23 1-21 24-26 <sup>28</sup> 29. 24 <sup>1-25</sup>	25 1b-2 <sup>3a</sup> 3b-4 <sup>5</sup>	26 36		
P				6-18	1— 13	
Dg	Ds Deuteronomy I 1a °1b-2 4-7a '7b 8-30 '31-33 34-36 '37. 39r-45 '46			2 1-6 '7 8.		
JEP		P 3				
Dg	Ds 2 '10-12 13. '15 16-19 '20-23 24-37	3 1-7 '8-11 12-13a '13b	16 '17 18-29	4 1-4 5-40		
JEP			Rp 14.			
Dg	Ds 4 45-49 <sup>44</sup>	5 1-4 '5 6-33	6 1-3 4-25	7 1-26 8 1-20	9 1-17 <sup>21</sup> 18-20 22-25 <sup>26-29</sup>	
JEP	Rp 41-43					
Dg	Ds I O 1-5 8.	10-22 I I 1-32	I 2 1-7 °8-12 13-15 <sup>17-19</sup> °20-27 28-32	I 3 1-18	I 4 1 3 <sup>2</sup> 4-21a	
JEP	E 6.					
Dg	Ds I 4 <sup>21b-29</sup>	I 5 <sup>1-3 7-23</sup> 4-6	I 6 1. °3. 5-7 9-22	I 7 1 <sup>2-7</sup> 8-16a <sup>16b</sup> 17 20	I 8 1-22	I 9 <sup>1-7 10-21</sup> 8.
JEP						
Dg	Ds 20 <sup>1-2a 5-20</sup> 2b-4	21 <sup>1-4 6-9</sup> 5 <sup>9</sup> 10-23	22 <sup>1-30</sup>	23 <sup>1-12 15-25</sup>	24 <sup>1-7 8. 10-15 16 17-22</sup>	
JEP						
Dg	Ds 25 <sup>1-16 °17-19</sup>	26 <sup>1-19</sup>	27 <sup>°1-4</sup>	°7b-8 9. °11-13 '14-26	28 <sup>1-25a<sup>27-34</sup> 35b-26</sup> 35 '36. 41.	
JEP		E 5-7a				
Dg	Ds 28 <sup>43-46</sup> 47-57 '58-68	29 <sup>1-28</sup> 29	30 <sup>1-6 8-10</sup> 7 <sup>11-20</sup>	31 <sup>1-6 9-13</sup> 7 <sup>16-22</sup>	24-29 '30	
JEP				E 14.	E 23	
Dg	Ds 32 <sup>1-43 44-47</sup>	J E	33 <sup>1-2a 2b-5</sup> 6-25 '26-29	34 <sup>1dr 4</sup> 1b "2. 5a 6r "10-12		
JEP		P 48-52		1a 1c	5b 7-9	

#### APPENDIX D—Continued.







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